Vol. XCVII, No. 1 July, 1937

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE NATURAL LAW 1
The Reverend ADOLPH DOMINIC FRENAY, O.P., Ph.D., Newburgh, New York.
SPIRITUAL READING FOR PRIESTS 18
The Reverend BONAVENTURE SCHWINN, O.S.B., Atchison, Kansas.
THE MORAL RIGHT TO "SIT DOWN" 31
The Reverend JEROME D. HANNAN, J.C.D., Pittsburgh, Pennsylvania.
ARE PARISH MISSIONS DECLINING? 40
MISSIONER
SEARCHING FOR THE SOURCE OF "ALTER CHRISTUS" 45
I. The Reverend THOMAS VOPATEK, Clutier, Iowa.
II. The Reverend ISIDORE RODRIGUEZ, O.F.M., St. Bonaventure, New York.
III. The Right Reverend Monsignor H. T. HENRY, Litt.D., Washington, D. C.
CATHOLICS WHO MOVE TO OTHER PARISHES 54
The Reverend M. HAAS, Potosi, Wisconsin.
SUPPLYING MISSALS FOR THE CONGREGATION 55
The Reverend FRANCIS AUTH, C.SS.R., Philadelphia, Pennsylvania.
"GOD, THE SAVIOUR," IN THE PSALMS 58
The Reverend STANISLAUS ESSER, Kinsley, Kansas.
RIGHTS AND DUTIES OF THE PARISH ADMINISTRATOR 76
INTERROGATION OF THE PENITENT IN CONFESSION 77
WHY ARE THE CONTRACTING PARTIES THE MINISTERS IN MATRIMONY? . 79
FRENCH ACTIVITY IN THE BIBLICAL FIELD 82
The Reverend FRANCIS X. PEIRCE, S.J., Woodstock, Maryland.

CONTENTS CONTINUED INSIDE

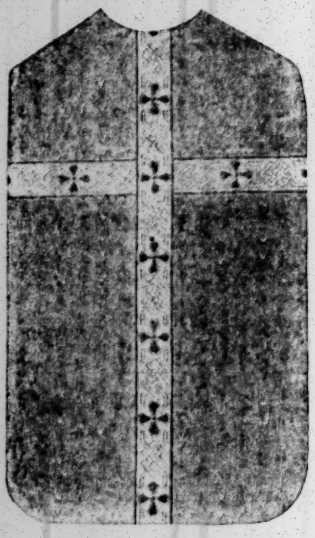
PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

1722 Arch Street
PHILADELPHIA

Copyright, 1937. American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. 1.
Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879
5 March, 1930, under Act of 28 February, 1925. Published at 113 E. Chestnut Street, Lancaster, Pa.

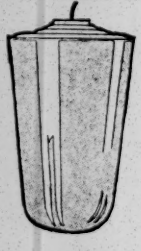
A NEAT APPEARING HIGH QUALITY — BUT INEXPENSIVE VESTMENT



No. Y5—Good quality Celanese Moire material, cross of woven banding. This vestment, while inexpensive is neat appearing and guaranteed to wear well. Made in U. S. Carried in stock. Can be furnished either lined or unlined.

PRICE FROM STOCK

	Unlined	Sateen Lined
Roman Chasuble	$15.00	$18.00
Gothic Chasuble	22.50	27.00
Cope	22.50	27.00
Dalmatics	42.00	50.00
Veil	9.00	11.00
Stole	4.00	5.00



7-DAY SANCTUARY LIGHTS

No. 1
CONE SHAPE

Packed 50 Candles to the case. One year's supply (365 days of burning guaranteed). Price, per Case

$18.00

Reduced from $22.50 to $18.00

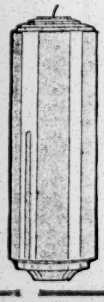
●

No. 2
CYLINDER TYPE

Packed 50 Candles to the case. One year's supply (365 days of burning guaranteed). Price, per Case

$22.50

Reduced from $25.00 to $22.50



HANSEN'S 10 POINT ALTAR BOY CASSOCKS

are well tailored—made of silk finish poplin, all wool serge and half wool serge—price from $2.75 each and up.

NEW LOW PRICES

When ordering specify color—black, white, red or purple.

Length of Surplice	Age	Down Back Measurement	Poplin Cassock	Half Wool Cassock	All Wool Cassock
18 in.	6-7 yrs.	36-38 in.	$2.75	$ 5.50	$ 7.75
18-20 in.	8-9 yrs.	40-42 in.	3.25	6.00	8.25
20 in.	10-11 yrs.	44-46 in.	3.50	6.75	8.75
22 in.	12-13 yrs.	48-50 in.	3.75	7.50	9.50
22-24 in.	14-15 yrs.	52-54 in.	4.00	8.25	10.25
24 in.	16 yrs.	56 in.	4.50	9.00	11.00
24 in.	17 yrs.	58 in.	5.00	9.00	11.00
26 in.	18 yrs.	60 in.	5.50	9.50	11.50
26 in.	19 yrs.	62 in.	6.00	10.00	12.00

We will allow a discount of 10% on 12 or more Cassocks.

Cassocks can be furnished with Velveteen Collars and Cuffs for 50c additional. These can be had in contrasting colors. Red is preferable.

Ciborium No. 777

Special Low Prices

●

Sterling Silver cup, all heavily Gold Plated.

No. 777

Capacity

150 hosts	$25.00
200 hosts	30.00
300 hosts	35.00
400 hosts	40.00
500 hosts	45.00
600 hosts	50.00
800 hosts	90.00

PRIESTS' CASSOCKS

of distinction

All hand tailored

Perspiration proof materials

No A-12 ALL WOOL SERGE CASSOCKS
Medium Weight
$30.00
Sash $3.50—Cape $4.75

No. A-51 ALL PURE SILK CASSOCKS
Light Weight
$35.00
Sash $4.00—Cape $5.25

No. A-43 SILK WRAP IMPORTED HENRIETTA CASSOCKS
Good for all Seasons
$42.50
Sash $4.50—Cape $6.00

Send for samples and easy self measurement blank.

BEESWAX MASS CANDLES

Hansen's Beeswax Candles are full weight, sixteen ounces to the pound, giving you from 10 to 15% more wax than candles sold by the "set." Hansen's Beeswax Candles are individually stamped with the percentage of beeswax they contain. Our Candles are packed 54 lbs. to a case and are carried in stock in all sizes.

	2 Case Lot Price
51% Rubrica Brand Stamped Beeswax Candles— Less than 2 cases, per lb. 70c	64c
60% Plena Brand Stamped Beeswax Candles— Less than 2 cases, per lb. 80c	75c
100% Virginal Brand Stamped Beeswax Candles— Less than 2 cases, per lb. 95	88c
Composition Brand Wax Color Molded Candles— Less than 2 cases, per lb. 33c	28c
Stearic Acid Candles—Snow White— Less than 2 cases, per lb. 33c	28c

D. B. HANSEN & SONS

"The House That Was Built on Service"

23 N. Franklin Str
Chicago, Illinois

Contents Continued

STUDIES AND CONFERENCES:

Are Parish Missions Declining? 40
Missioner.
Searching for the Source of "Alter Christus" 45
I. The Reverend Thomas Vopátek, Clutier, Iowa.
II. The Reverend Isidore Rodriguez, O.F.M., St. Bonaventure, New York.
III. The Right Reverend Monsignor H. T. Henry, Litt.D., Washington, D.C.
Catholics Who Move to Other Parishes 54
The Reverend M. Haas, Potosi, Wisconsin.
Supplying Missals for the Congregation 55
The Reverend Francis Auth, C.SS.R., Philadelphia, Pennsylvania.
"God, the Saviour," in the Psalms 58
The Reverend Stanislaus Esser, Kinsley, Kansas.
Status of Missionaries 68
The Very Reverend Valentine T. Schaaf, O.F.M., J.C.D., Washington D.C.
Missa pro Populo if Parish Boundaries are Undefined 75
Rights and Duties of Parish Administrator 76
Interrogation of Penitent in Confession 77
Ancient Devotion to the Sacred Heart 78
The Reverend Edwin Ryan, Baltimore, Maryland.
Why are Contracting Parties Ministers in Matrimony? 79
God's Decrees and Man's Freedom 79
Anyone Possessing Use of Reason Can Baptize 80

ECCLESIASTICAL LIBRARY TABLE:

French Activity in the Biblical Field 82
The Reverend Francis X. Peirce, S.J., Woodstock, Maryland.

BOOK REVIEWS:

LaFarge: Interracial Justice 91
Murphy: The Tenth Man 91
Betowski: Spurs to Conversion 92
Stockums-Grundner: Vocation to the Priesthood 93
Glenn: Psychology 94
Ter Haar: Casus Conscientiae de Praecipuis Huius Aetatis Vitiis Eorumque Remediis 96
Steuart: Diversity in Holiness 97
LaVaissiere-Raemers: Modesty 98
Crock: Grace and the Sacraments 99
Clerissac: The Mystery of the Church 100
Tanquerey-Branderis: The Spiritual Life 102
Lauck: Die Heilige Schrift fur das Leben Erklart 104
Friethoff: De Alma Socia Christi Mediatoris 105

BOOK NOTES ..... 107 **BOOKS RECEIVED** 111

ESSENTIALIA PHILOSOPHIAE

Quae in Usum Incipientium Digessit
FRANCISCUS P. SIEGFRIED
olim in Seminario S. Caroli Borromaei Philadelphiense Professor

Second Edition, Revised and Enlarged

Pocket Summary of Catholic Philosophy, giving the essentials of Logic, Ontology, Cosmology, Psychology, Theodicy, Ethics, briefly, clearly, in form of question and answer.
All set forth in graphic survey. For students of Philosophy in the Seminary and for maturer students who desire to make a rapid review of their Philosophy.

$1.80 a copy postpaid

The Dolphin Press - - - 1722 Arch Street, Philadelphia

OUR PREACHING

JOHN K. SHARP, A.M., S.T.B.

A practical as well as interesting guide for the priest in the pulpit

BEHIND this worth-while preaching book of a pastor-professor lies a varied and extensive preaching, writing, teaching and pastoral experience. Into its making has gone also a close study of the Catholic and non-Catholic literature of preaching, as well as of the current practice of the best Catholic seminaries and non-Catholic divinity schools.

It defines, illustrates and offers plans for all types of sermons; explains thoroughly the ceremonial associated with preaching, and offers a thorough study of the Church law on preaching and catechizing from the Council of Trent to the present day.

It offers the American Catholic clergy great help both to discharge their very serious and onerous pulpit obligation and to rise to their present preaching opportunities.

What the Reviewers say:

THE SIGN: ". . . an eminently satisfactory approach to the problem of preaching. . . The speaker, who may imagine himself as 'preached-out', will find many suggested ideas for new sermon material. . . ."

* * * *

JESUIT MISSIONS: "A gold mine of instruction and inspiration for preachers. Written by one whose practical and theoretical knowledge of his subject is obviously that of the expert . . . an apostolic work of real value. . . ."

* * * *

THE COMMONWEAL: ". . . no priest or bishop will lay the volume aside without having read it with increasing interest."

* * * *

EXTENSION: ". . . We recommend it as the best book on the subject. . . ."

* * * *

THE MONTH (London): ". . . It would scarcely have been possible to crowd more information into so small a space than is crowded into this . . . book, . . . every paragraph of which has been carefully considered."

* * * *

CATHOLIC BOOK NOTES (England): ". . . None of the older books on preaching fills quite the place of **Our Preaching**. . . ."

* * * *

THE CLERGY REVIEW: ". . . considers every type of preaching and has something stimulating to say about each. Those who are weary of the verbiage of many books on Homiletics need have no fear of this one. The short chapters are compact of sound sense. . . ."

Price, $2.00

1722 Arch Street **The Dolphin Press** **Philadelphia, Pa.**

THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. VII.—(XCVII).—JULY, 1937.—No. 1.

THE NATURAL LAW.

WE OFTEN SPEAK of a thing as natural. We say that something is the law of nature, or that this or that is according to the natural law. What is this law of nature or natural law. The answer is not so easy. Before approaching the question, it will be helpful to take up another philosophical term. Not infrequently we speak of the eternal law. This eternal law is quite distinct from the natural law. A clear conception of it will help us greatly in arriving at a correct idea of the natural law.

THE ETERNAL LAW.

It is an undeniable fact that the laws of nature are never contradictory, but coöperate, harmonize and support one another. The movements of the physical world proceed along stable principles which function with mathematical accuracy. The various and never conflicting laws, underlying these movements, are, by force of necessity, the result of a divine prearrangement. All laws of nature operate according to one plan conceived from all eternity by God. And this eternally conceived plan according to which the Creator governs the world is nothing else than what we generally call the eternal law. Consequently the eternal law is a plan according to which God, from all eternity, intended to create and rule the world, and which plan, in the course of time, became the law for the functioning of the whole world organism.

This idea of an eternal law is by no means an invention of the scholastic, but was known from ancient times. Cicero, for instance, in his book *The Laws* speaks of it with great eloquence. Amongst Christian writers, St. Augustine repeatedly refers to it.

Scholasticism incorporated the idea of the eternal law into its own system and worked out the full concept with customary thoroughness. St. Thomas, the prince of the school, explains to us the nature of the eternal law, when he says: " Just as in every artificer there preëxists a type of things that are made by his art, so too in every governor there must preëxist the type of the order of those things that are to be done by those who are subject to his government. And just as the type of the things yet to be made by an art is called the art or exemplar of the products of that art, so too the type in him who governs the acts of his subjects, bears the character of a law. . . . Now God, by His wisdom, is the Creator of all things, in relation to which He stands as the artificer to the products of his art. . . . Moreover He governs all the acts and movements that are to be found in each single creature. . . . Wherefore as the type of the Divine Wisdom, inasmuch as by it all things are created, has the character of art, exemplar or idea; so the type of Divine Wisdom, as moving all things to their due end, bears the character of law. *Accordingly the eternal law is nothing else than the type of Divine Wisdom, as directing all actions and movements.*" [1]

The Natural Law.

This eternal law, being nothing else than the plan in the mind of God according to which the world is created and ruled, is identical with the divine essence, for in God all is essential and nothing accidental. From this it follows that the eternal law can be directly known only in relation to the divine essence, that is to God Himself and to those to whom the divine essence is known, that is the beings of the spiritual world, as the saints and angels. But though man cannot directly know the eternal law, he nevertheless knows it by what St. Thomas calls " participation ". For only in so far as the human creature " participates " or " shares " in the divine intellect does he know the

[1] Sum. I-II, qu. 93, art. 1.

eternal law. Hence the absolute knowledge of the eternal law rests with God. The promulgation, however, of this eternal law is known to man and is called the *natural law.* In other words, the impression which the eternal law leaves on the mind of men is the natural law. With these few points in mind, it is easier to follow the Thomistic definition, which says that " the natural law is nothing else than the rational creature's participation of the eternal law ".[2]

PARTICIPATION.

What does St. Thomas mean by " participation " ? It is quite clear that with the correct interpretation of this term stands or falls the Thomistic definition. Only a clear comprehension of the meaning of this term will enable the student to understand the nature of the natural law in contradistinction to the eternal law. Let us recall, that the only being which exists by itself, the " ens per se "—or " per essentiam "—is God. All other beings " participate " in this perfection, having it in a limited degree, " per participationem " from Him who possesses it in all its plenitude, namely " per essentiam ". In the same way beauty becomes what it is, by participating in the beauty of the Eternal Being, or by participating in beauty itself—that is, in God. A saying becomes a truth by participating of, or conforming to, the Eternal Truth. In the same way a rational creature who follows the natural law participates or shares in the eternal law.

THE ELEMENTS CONSTITUTING THE NATURAL LAW.

We will gain a clearer insight into the Thomistic conception of " participation " by searching for the elements that make up the natural law.[3]

[2] Sum. I-II, qu. 91, art. 2. St. Thomas gives the following explanation of the natural law. " Since all things subject to Divine Providence are ruled and measured by the eternal law . . . it is evident that all things partake somewhat of the eternal law, in so far as, namely, from its being imprinted on them, they derive their respective inclinations to their proper acts and ends. Now among all others, the rational creature is subject to Divine Providence in the most excellent way, in so far as it partakes of a share of Providence, by being provident both for itself and for others. Wherefore it has a share of the Eternal Reason, whereby it has a natural inclination to its proper act and end: and *this participation of the eternal law in the rational creature is called the natural law.*" (Sum. I-II, qu. 91, art. 2.)

[3] For further information see *The Natural Moral Law according to St. Thomas and Suarez,* Ditchling (England) 1930, by Walter Farrell, O.P.

A. Every created being has a *natural inclination to act properly and to aim toward its own end.* Generally we speak of this as the *natural physical law.* By his physical nature, man, too, like every created being is subject to this law. Scholastic philosophy recognizes the physical nature of man and its influence upon the actions of the human being. If an act is the result merely of man's physical nature and does not proceed from reason and will power, we speak of it as an *actus hominis.* Hence by *actus hominis* we understand those acts of the human being which are controlled exclusively by man's physical nature. The physical nature follows, with mathematical accuracy, laws which are directed toward the proper end of each being. These natural physical laws are *innate* in every being: they cannot be alienated or changed.

The human being, however, is something more than merely physical nature. Man is blessed with the possession of a rational soul. This soul of man is endowed with the twofold faculty of reason and of will. In both reason and will there is also this innate inclination to their proper ends: that is, to truth and to good.

When man deliberates on an action, or reasons, and his will has decided to move in one direction or another, he acts freely, deliberately or wilfully. Such an act, which proceeds from his reason and his will, is, as is evident, distinct from his physical nature, and consequently distinct also from the natural physical law. Such an act, for which man is accountable, is called *actus humanus.* Now an *actus humanus,* a freely willed act of man is subject, not to the natural physical law, but to another kind of law, that of the moral order. An *actus humanus* is subject to the natural moral law. With regard to the relationship between the natural physical law and the natural moral law in man, it may be said that the latter assumes the primacy, since the human being is not directed toward his end by his sensitive faculties or appetites, but by the higher power of the guidance of reason.

B. Man, we have said, has the faculty or the *light of reason.* This light of reason is simply the intellectual faculty by which the rational being is distinguished from the irrational being. This light of reason is *innate* in the human being, for man has the faculty of thinking or reasoning even if he does not use it, as for instance in his sleep, in early childhood, or when he does

not think of anything. Although man does not use this his faculty of reason at times, he still retains this light of reason and remains a rational being. In a word, the light of reason belongs to man's very nature and is innate in the human being.

C. When man uses this his faculty of reason, or his light of reason, we say he reasons. Although we speak of acts of reason, we must not overlook the fact that a single act is composed of several mental functions. St. Thomas tells us that the mind, before it can recognize anything else, has to perceive an object as a being. Accordingly St. Thomas establishes the principle that the first thing conceived by the intellect is the being.[4] And as soon as the mind recognizes an object as a being, it instantly recognizes that this being, as being, is good. This is what we call the *metaphysical bonum*. In fact, every being, ontologically considered, is good.[5]

Drawing the final conclusion, St. Thomas says: "Goodness and being are really the same, and differ only in idea. . . . Goodness presents the aspect of desirableness which being does not present." [6]

Besides this ontological goodness, a being may possess goodness in the moral sense. The human mind studies a being in its relation and circumstances toward other beings and it judges whether or not it has all the perfections which by nature it ought to possess. If the intellect comes to the conclusion that the subject is endowed with all natural perfections, it considers it as good. If it finds out that some natural perfections of the being are *absent*—that is to say, is *deprived* of some natural goodness—the verdict is that it is bad.[7]

In the case of a rational act, its goodness or morality depends on whether or not it leads to the last end. If it leads to the last end, it appeals to the will as good; if it does not, it is evil.[8]

[4] Sum. I, qu. 5, art. 2.

[5] St. Thomas gives two proofs for the ontological goodness of a being. First he says: "Every being that is not God, is God's creature. Now every creature of God is good (1 Tim. 4:4), and God is the greatest good. Therefore every being is good." He continues, giving his second proof: "Every being," he says, "as being, is good. For all being, as being, has actuality and is in some way perfect, since every act implies some sort of perfection; and perfection implies desirability and goodness. . . . Hence it follows that every being as such is good." (Sum., I, qu. 5, art. 3.)

[6] *Sum.*, I, qu. 5, art. 1.

[7] *Sum.*, I, qu. 48, art. 1.

[8] "Now as *being* is the first thing that falls under the apprehension simply, so *good* is the first thing that falls under the apprehension of the practical reason,

In practice, man, in order to arrive at the right decision regarding the goodness or the badness of a subject, may fall back in his mind on past experiences, on observations made by his senses, on recollections of his memory and on conclusions of his intellect. All the time the human intellect weighs arguments *pro* and *contra*. Man asks himself if, everything considered, the being possesses the goodness it ought by nature to have, or, in the case of a rational being, if there is harmony between the last end of the being and the direction the will of the being is actually pursuing. But finally these intellectual operations come to an end, arrive at a decision and man considers this or that as good or evil.

D. After a man's intellect has arrived at some knowledge of particular things his reason commands him to do good and avoid evil. The permanent form of this command is called the *proposition of reason*. This proposition of reason is an *innate* function in the sense that nobody could truly say as follows: " I love evil and therefore have to do evil. I have to be on the side of the wrong."

This proposition of reason, being innate, is so urgent a command that no human being can possibly resist it or ignore it. Man's only choice is: " I have to do good. I have to follow what is right."

Only now that the proposition of reason has urged man to do the right thing, to do the good, does the human will begin its operation.

The will may not like the decision made by the act of reason and may cause the intellect to reverse its decision, suggesting

which is directed to action: since every agent acts for an end under the aspect of good. Consequently the first principle in the practical reason is one founded on the notion of good, viz., that *good is that which all things seek after*. Hence this is the first precept of law, that *good is to be done and ensued and evil is to be avoided*. All other precepts of the natural law are based upon this: so that whatever the practical reason naturally apprehends as man's good (or evil) belongs to the precepts of the natural law as something to be done or avoided." (*Sum.*, I-II, qu. 94, art. 2.)

Keeping in mind these two Thomistic principles, that every being as such (ontologically) is good, and that evil is the absence of some perfection or goodness, which the being ought to possess—it is not difficult to follow the Angelic Doctor, when he establishes the following dictums: " Evil exists only in good ", or " the subject of evil is good ". (*Sum.*, I qu. 48, art. 3) " Evil consists in the fact that a thing fails in goodness ". (*Sum.*, I, qu. 48, art. 2)" Nothing can be essentially bad ". (*Sum.*, I, qu. 49, art. 3.) " Evil cannot wholly consume good ". (*Sum.*, I, qu. 48, art. 4.) And " There is no possible source of evil except good ". (*Sum.*, I, qu. 49, art. 1.)

reasons which favor its evil inclinations. In this case, urged on by an evil will, the mind presents reasons which apparently justify the decision of the will. But in no case whatsoever could the human mind say that it loves and favors the evil: its innate urge is too commanding.

Let us retrace our steps and mark the constituent elements which make up the natural moral law. As we have seen, they consist of—

first—the natural inclination: innate;
secondly—the light of reason: innate;
thirdly—knowledge of particular things;
fourthly—the proposition of reason: innate, but depending on the knowledge of particular things.

By virtue of the proposition of reason the human mind is subjected to the will of God in the government of the universe: the natural moral law. Yet, God does not enslave the human mind. God granted to man the gift of liberty of which man enjoys the exercise in following or not following this dictate in particular cases. Marvelous, indeed, is the construction of the human being. Man is absolutely free in his human acts, yet, in the proposition of reason he has no freedom and so no possibility of mistake.

The Enforcement of the Natural Law.

After we have followed the psychological process which takes place within every human being, let us now proceed to study the enforcement of the natural moral law.

The natural moral law can be transgressed by the free, though sinful will of man.[9] Not that man could cancel the natural moral law. The natural moral law exists in spite of the transgression. The individual simply refuses to apply its precepts, for the human being enjoys the freedom to act contrary to the natural law. Man may place before his mind a false, delusive and pretentious good which is not in harmony with man's due end. Pursuing this false good, man transgresses the precepts of the natural law and commits a sinful act. The sinfulness con-

[9] The natural moral law is distinguished from the natural physical law by the fact that the latter proceeds with an absolute rigidity, which cannot be transgressed or disregarded by man.

sists in man's acting contrary to the natural law, or, what is ultimately the same, man acts against the dictates of his own human nature and ignores his own proper end. In other words, whenever man acts according to his nature and in harmony with his proper end he proceeds in conformity with the natural law which is the expression of the Will of God; whereas the sinful action of man is directed ultimately against his own welfare and interest and embodies a rebellion against the benevolent plan of God, his Master.

Objection 1.

Against this scholastic theory, objections have been raised. Let us discuss the two most important ones. It has been said that man in doing things does not consult the natural law. He is said to be prompted by utilitarian desires. The ordinary man, in general, does not think of such a thing as the natural law. And he cannot follow, so runs part of the argument, what he does not know. But man knows what is useful for him or of benefit to him and hence in trying to derive some good for himself from his action, man is simply utilitarian. Man, for instance, is said to refrain from stealing not because he wishes to follow the dictates of the natural law, but because he knows, if he steals, others too will steal, and if everybody steals, his property lacks security. In this way utilitarian considerations, not the natural law, are made responsible for the support and recognition of human institutions.

In refuting this argument let us first state that there is a vast difference between theoretical knowledge and the practical application of a theory. The child knows nothing about the theory of gravity, yet he resists the forces of gravity to prevent a fall. In similar ways man may not know a theory, yet he follows its dictates.

In regard to the argument of man being utilitarian, let us come to the following understanding. Man may be prompted, in many cases, by reasons whereby he derives benefits for himself. As long as these are within the range of his nature pursuing its proper end, they are in harmony with the natural law and consequently are good. If we consider as utilitarian the man who performs a good act because it seems good for him, then we would have to say that utilitarianism and goodness are

synonyms and that every human being who performs a good act is a utilitarian. But this is not the true conception of utilitarianism, for the word carries the idea of acts performed that work good for one person at the expense of others. The utilitarian tries to obtain good for himself while he harms or injures his neighbor. He is selfish. And this very selfishness militates against the social nature of man. Man, being a social being, has in all his actions, to conform with the laws of social justice. Any good which offends any of the laws (including the laws of social justice) to which man is subject, is no real good. A utilitarian act, then, is wrong, because, first, it brings harm to one's neighbor, and secondly because it harms also oneself. For it is an act or a supposed good that is in discord with the real nature of man, which is social. Consequently a utilitarian act is ultimately against man's proper end.

Objection 2.

Let us take up the second objection. During the last few decades, the French school of sociologists under the leadership of Emile Durkeim and Lévy-Bruhl has emphasized the social nature of man to such an extent as to destroy the individuality of the human being. As the fallacy of this school has found entrance into our American literature, we are obliged to take issue with it.

This new theory, however, is but a repetition of the parable of " the new wine in old bottles," or a " new piece on the old garment ". A similar error was taught for centuries by the so-called Social Eudaemonists. The underlying error consists of the idea that the individual counts for nothing and that the welfare of the community is the guiding principle of our morality.

This idea may be stated in the modern language of the French sociologists, as follows. Not the individual, but the group—and by group we may understand the tribe, the clan, the race or any other association of individuals—does the thinking. The group is not an association of individuals, but an entity as such, distinct from the individual beings. The group or crowd possesses a mental life of its own. The group thinks and wills. The customs of the group determine the morality. What is in conformity with the customs and usages of the group is good; whatever is against the community is bad. " Habitual customs be-

come good morals; habits to which people have not become accustomed, are bad." [10] And what becomes the habit of a group? Whatever is beneficial to the group becomes its habit; whatever is harmful to the group becomes bad. In other words, morality is a race function.

It is hard to see why a group should have a mentality all of its own, apart and different from the sum-total of the thoughts of the individuals. The group mentality depends entirely on the individuals, for only the individuals have intellects. Nor can there be any mentality or state of mind other than that which is created and maintained by the people. This state of mind of the majority of the people is called public opinion. Public opinion is not a new independent thing. It is the thought of the average man or the expression of the intellectual attitude of the majority. Change the mind of the majority of the people and you change public opinion. Public opinion depends entirely on the mental attitude of the people. It is true that public opinion is not the exact replica of the thoughts of every one composing the group. Public opinion modifies many a private opinion. It takes recognition of historical developments. It even ignores or contradicts the opinion of the minority. But it is in no way independent of the will of the people. It is, and depends upon, the will of the majority of the people. But this will of the majority of the people is something entirely different from the mind of the group, which, according to the theory of the French sociologists, is absolutely independent of the individual.

A greater number of people, or the majority of a group adopt certain usages, and these usages become customs and in the course of time traditions. These customs and traditions develop finally into a norm or standard for the moral behavior of people. They do things thus — simply because it is the custom. Man often merely thinks in terms of customs and traditions or, as is the case with many aboriginal peoples, in terms of taboos. We admit all this. But it would be wrong to say that the customs or the will of the majority of the people or group determines the morality of our actions. If it were this way the majority of the people would have the absolute right to decree that murder, theft, adultery and all the crimes were good

[10] Anatole France, *La Revue*, Nov. 1915.

and praiseworthy. The fact that no community may decree a bad deed to be good plainly indicates the fallacy of this assertion. If the right to decide the morality of human actions rested with the majority, any attempt to express a contrary opinion or to set up a minority party would be a clear case of rebellion against the omnipotent authority of the majority party. But even the majority party extends to the minority party the right of existence. If the majority of the people has no right to determine the morality of our human actions, we wonder where this right rests. Or what is the deciding factor in our morality? Is it interwoven with the success or failure of our action? If our action is beneficial to the community, it is good, and bad if it is harmful or detrimental to the welfare of the community. Hence the bonum commune decides the morality.

This theory, indeed, has been held, but without success; for it would justify the political state to extend its power or to wage war whenever its success was reasonably foreseen. It would idolize the dictum of St. Augustine: "Magna regna magna latrocinia." And does not the experience of history tell us that the periods of the greatest and most successful political achievements were associated not too infrequently with the decline of the social welfare? If the welfare of the political state fails to be the guiding factor of our morality, let us ask whether or not the welfare of the individual determines the goodness of our deeds. And here we come to the discovery of an old principle, for whatever is to the welfare of the individual is bound to be in harmony with the nature of man, and whatever is beneficial to the human being, whatever harmonizes with his human nature, is in accordance with the natural law. And all that is according to the natural law is good. Once more we have arrived at the Thomistic principle that the morality of our actions depends upon their conformity or disagreement with human nature. When man acts according to his proper end, he acts according to his own nature. And all he does according to his own nature is good. And good is what is in harmony with the law of nature.

Universality of Natural Law.

Man does not need to know scientifically the natural law, as we have already pointed out. It is sufficient that he follow its

laws. It may be said that man, as a rule, follows the dictates of the natural law. Man does what is good for him and, following this principle, he does too what is to the benefit of the community; for the welfare of the individual, rightly understood, is identical with the welfare of the community. And as people, in their general behavior follow, as a rule, the dictates of the natural law, it is conclusive that their customs and traditions, at least as far as they are of primary importance, are in conformity with the natural law. This holds true not only for the so-called civilized peoples, but also for the aboriginal races. Ethnologists tell us that the natural law is known and observed by all peoples.

Degree of Enforcement.

In order to guard against possible misunderstandings regarding its universality, let us consider now the natural moral law according to its power of enforcement. The natural moral law enforces itself in different degrees. The degree of the enforcing power of the various provisions of the natural moral law stands in direct relation to its importance and purpose. Thus, there are provisions of the natural moral law which, if defeated, would involve a direct destruction of God's primary world-plan and would result in the annihilation of the human race. But there are others, too, which when ignored by the human will, will not bring about such disastrous results, though they will work harm to man and society. They nevertheless uphold the plan of God and consequently they are dictates of the natural law. According to the seriousness in which the provisions of the natural moral law support God's plan we may group them into primary and secondary precepts and remote conclusions.

Primary Precepts.

The primary precept is the one which flows from nature itself and is known to all men. All men, without exception, acknowledge, as we have seen above, that good has to be done and evil to be avoided. This is, as a matter of fact, the great primary precept which rules all humanity.

As this primary precept is a constituent part of the natural moral law, it cannot be erased from man's heart. Man naturally knows this precept of doing good and avoiding evil and it is only in the case of a particular action that it may be blotted

out from the human heart, " in so far as reason is hindered from applying the general principle to a particular point of practice, on account of concupiscence or some other passion ".[11]

This principle holds good in practice. In the life of all the races of the world, we find this tendency to do good and to avoid evil, to be universal. In pursuing the routine of their daily life, people do what seems to them to be good. They wish, as a rule, to avoid evil. The idea of good is probably not so easily discerned in the mind of natives as the idea of evil. Taboos and prohibitive customs clearly indicate that aboriginal people strive to avoid what seems to them to be evil. Natives ever occupy themselves with pacifying evil spirits or angry deities. Nobody can deny that there exists even in the most primitive mind an idea of evil. And where there exists an idea of evil, there must also exist an idea of good; for the idea of evil is not possible without the idea of good. In other words, the very pronounced idea of evil in the native mind could not exist unless there were present first an idea of good. The native really wishes to do good, because he is anxious to avoid evil. And because he is ever alert to avoid evil, the native too, like every human being, gives evidence that he follows the great primary precept of the natural moral law to do good and to avoid evil.

Secondary Precepts.

Secondary precepts are conclusions derived from the primary precepts. They are seen by most men without any difficulty, and form a most important part of the natural law. Such secondary precepts are, for instance, the Commandments of the Decalogue. With regard to these secondary precepts, " the natural moral law," St. Thomas tells us, " is the same for all in the majority of cases . . . and yet in some few cases it may fail." [12]

The same Angelic Doctor tells us that it may fail by reason of evil persuasion, vicious customs and corrupt habits. As an instance, St. Thomas refers to theft which, though it is expressly contrary to the natural law, was not considered wrong among the Germans, as Julius Caesar relates. He also points to un-

[11] St. Thomas, *Sum.*, I-II, qu. 94, art. 6.

[12] *Sum.*, I-II, qu. 94, art. 4.

natural vices, which, as the Apostle states (Rom. I), were not esteemed sinful.[13]

The secondary precepts are part of the natural moral law, which is, as St. Thomas says, " the same for all in the majority of cases ". Yet the Angelic Doctor warns us that " we must not seek the same degree of certainty in all things "; for, he says, " in contingent matters, such as natural and human things, it is enough for a thing to be certain, as being true in the greater number of instances, though at times and less frequently it fail." [14] But though he admits exceptions, St. Thomas insists upon the general rule. These secondary precepts are institutions of greatest importance, institutions upon which depend the existence and continuation of the human race. And we find that the study of ethnology has brought to light the fact of the universality of these institutions. The precepts of the decalogue are, at least in their generality, observed by the nations, races and tribes of the whole world. Thus we find all races, however primitive in their cultural development, manifesting general respect for human life. There are cases of disregard: for instance, in the case of the head-hunters or the primitives who kill crippled children or the aged and sick, or who consider it their duty to kill the king after his term of office expires; but even in spite of these abuses and exceptions, the general principle stands. The same is true in regard to all those general principles which safeguard the continuation of the human race. No matter what the sexual abuses may be, the institution of the family exists all over the world. Motherhood is respected by all peoples. The position of the father is with most races the same as among our own people. Care for children, respect for parents, parental love as well as filial love, conjugal bonds and family ties are features to be found in their essentials among all peoples. Likewise man has always and everywhere manifested a social sense or a tendency to form a group or a desire to belong to a clan, tribe, race, or political state. Even in cultures which are of a rather undeveloped standard, the individual is always conscious of belonging to a certain group or tribe. In the same way, there has never been found a culture which does not know

[13] St. Thomas, *Sum.*, I-II, qu. 94, art. 4 and 6.

[14] Sum., I-II, qu. 96, art. 1, Reply Obj. 3.

the institution of property at least in its most primitive form. For even in primitive culture the idea of ownership is never altogether absent. In a like manner man is conscious of his duty to tell the truth. Many a lie, it is true, passes the lips of man, but it is mostly for reasons which are expected to bring momentary advantage to the speaker. Although he tells a lie, he is conscious he is doing wrong. Outside of such more or less frequent transgressions it cannot be denied that man presupposes that human speech is a medium of truth. This is true for the civilized as well as for the uncivilized world.

To summarize. Nobody following the findings of the students of ethnology will deny that in the practical life of all races the principles as laid down by St. Thomas are upheld. Generally speaking, the secondary precepts of the natural moral law are observed universally; that is to say, no one of these secondary precepts is neglected by all people; and the majority of them are observed by all people. Some races, here and there, transgress one or the other of the secondary precepts (for, were it not so, ideas would seem to be innate). But these exceptions were in the mind of St. Thomas when he says, as we have seen above, that " it is enough for a thing to be certain, as being true in the greater number of instances, though at times and less frequently it fail." [15]

If this principle had been kept in mind there would have been fewer controversies between the students of apologetics and ethnology, in the treatment of the first part of the Decalogue. Ethnologists assure us that there does not exist any atheistic race. They go farther. They tell us that the majority of peoples have an idea of the One Supreme Being. Students of apologetics seem to have been over-anxious to make this knowledge of the One God absolutely universal and explicit. This contradicts the facts. An emphatic belief in the One Supreme Being is not found in some tribes.

Little need be said regarding the third group of precepts, which are remote conclusions, derived from the primary and secondary precepts. They mostly concern things not so vital to society and are easily subject to error or defect. It is with particular reference to these that the Church declares herself to

[15] Sum., I-II, qu. 96, art. 1, ad. 3.

be the interpreter and teacher of the natural moral law; for, though they exist, they do not flow so readily from nature.

By this classification into primary and secondary precepts and remote conclusions the Prince of the Scholastics lays down the principles according to which the natural moral law enforces itself. We have seen that with regard to the primary precept there exists an absolute universality, due to the fact that this urge to do good and to avoid evil is innate in the human being. Studying the secondary precepts we have seen that certain universality exists, but that this universality cannot be taken as absolute. Regarding the remote conclusions, however, man is easily subject to error.

Law is a Norm of Reason.

There is one point which calls for a few explanatory remarks. Does the universality of a phenomenon guarantee that it is a dictate of the natural moral law? No. Let us take a single instance. Previous to the coming of Christianity, all civilized races, with the single exception of the Jewish people, which formed a small percentage of humanity, believed in the existence of many gods. Was polytheism, which certainly was an almost universal phenomenon amongst the then civilized nations, a natural truth? Not at all. The foundations of polytheism are philosophically unsound. A universal custom or institution cannot be proclaimed a matter of the natural law unless its existence is supported by reason. Otherwise, every sinful custom which is universally found amongst men would be a dictate of the natural law. Evil and perverse customs always militate against sound reason. Only where there are sound and solid reasons which speak for a universally observed institution or custom may we detect the existence of a natural law. Reason is the basis of all law. Law is a norm of reason or, as St. Thomas calls is, " a dictate of practical reason," or " something pertaining to reason ".[16]

Marvelous, indeed, is the construction and the working of the natural law. It reaches all men, all tribes, all nations. It breathes the spirit of universality. Yet the human being enjoys the liberty to transgress its provisions. Though an in-

[16] Sum., I-II, qu. 90, art. 1.

dividual, or even a group of beings may ignore its secondary precepts (or its remote conclusions), nevertheless humanity as a whole will not disregard altogether its precepts. In spite of occasional transgressions, it is obeyed by the majority of humanity. And as the source of the natural law is none other than God Himself, man, in submitting by his actions or deeds to the dictates of the natural law, shares here below in the execution of the holy and eternal will of God.

ADOLPH DOMINIC FRENAY, O.P.

Newburgh, New York.

SPIRITUAL READING.

Its Relation to Grace in a Priest's Life.

> Cur non illa tempora, quibus ab ecclesia vacas, lectioni impendas? Cur non Christum revisas? Christum alloquaris, Christum audias? Illum alloquimur cum oramus, illum audimus cum divina legimus oracula. St. Ambrose, *De Officiis Ministrorum*, lib. I, *cap.* 20; *P. L.*, XVI, 54.

IN HIS little work *De Custodia Virginitatis*, written in the form of a letter to St. Eustochium in 384, St. Jerome relates that while he lay ill with a fever in Syria, where he had gone to study monasticism, he had a dream in which he was caught up in spirit and haled before the judgment-seat of God. A voice asked him who he was, and he replied that he was a Christian. "Thou liest," answered He that sat upon the throne. "Thou are a Ciceronian, not a Christian; for where thy treasure is, there shall thy heart be also." [1] St. Jerome realized that he was receiving a divine rebuke because of his excessive fondness for the classics, especially Tully and Plautus, and because he had not altogether given up the library he had so carefully collected at Rome. He beheld the danger to his soul in the worldliness and paganism that lurked behind the beauty and seductive charm of Cicero's style. He repented, scourged himself, and made a vow never again to read a secular book.

In our day a like danger exists for all those who would lead the supernatural life. But this danger does not arise from the attractions of humanism; it derives, rather, from the downward drag and undertow of the veritable deluge of publications of every conceivable variety that flood the country. By far more writing and more reading are done to-day than ever before in the world's history. About 8,000 books and 19,000 periodicals, ranging from the daily newspaper to the learned quarterly, are published in the United States annually. Most of what is published is trivial or inconsequential, or even purely ephemeral; but a great deal of what appears in print is directly or indirectly harmful. Mr. Compton Mackenzie in a recent article in the London *Daily Mail* expressed the opinion that the evil preëminence so long maintained by France in the production of porno-

[1] *Ep. XXII, ad Eustoch.; P. L.* XXII, 416.

graphy and erotic fiction is now held by the United States. "The dirtiest novels of all," he says, "come from a country where prudery lingered in its sickliest form." [2] If there is a lack of the classic beauty that tempted St. Jerome, there is certainly no lack of worldliness and paganism that threatened him. The obvious antidote to what is dangerous in contemporary literature is the one which St. Jerome used in the fourth century, the reading of religious books. And where books and periodicals imbued with the spirit of neo-paganism are so abundant and so much reading is done, books that edify become all the more important.

But spiritual reading is necessary not so much for the negative reason that it counteracts the solvent of secularism and the corroding influence of naturalism in current literature, as for the positive reason that it is one of the chief sources of edification. St. Paul lays down the principle, "Faith then cometh by hearing." [3] It was the plan of our Divine Saviour that men should be converted by hearing the Gospel preached to them. But what of those who do not, to any great extent, have the Gospel preached to them; who, on the contrary, preach it to others? How are they to receive edification? Undoubtedly the answer to these questions is that much of the edification they receive must come from reading. Spiritual reading affords edification because it is so closely connected with actual grace, because it disposes the soul for mental prayer, and because it helps to sustain, exercise, and develop the supernatural life.

I.

Spiritual reading is what is called an exterior grace, because it is something that affects the subject exteriorly, like hearing a sermon or seeing a good example. Although spiritual reading is only an exterior grace, it has a twofold distinction. It is practically always the occasion, and a very important occasion, of grace in the true sense, interior actual grace, and it bears a very close analogy to actual grace, which is an enlightenment of the intellect and a movement of the will. This likeness to actual grace is unquestionably the reason why spiritual reading is so

[2] Quoted in *The Month*, December, 1935, p. 549.
[3] Rom. 10:17.

often the occasion of interior grace. In ordinary reading the intellect acquires knowledge and the will receives an inclination in view of this knowledge. In spiritual reading it easily happens that merely natural information becomes a supernatural illumination of the intellect and the natural inclination of the will becomes a supernatural inspiration; and what began as the merely natural act of reading ends in the soul's being enlightened and moved by supernatural actual grace. It is extremely difficult to determine where the natural leaves off and the supernatural begins, just where the merely natural enlightenment of the intellect and influence upon the will are superceded by divine grace, since one and the same act, reading, is the occasion of both the natural and the supernatural influences. But that such a distinction must be made is evident from the fact that the same passage, say, of Sacred Scripture can on one occasion be read with a merely natural result and on another with a supernatural enlightenment.

In his *Confessions,* St. Augustine describes the supernatural light that shone upon his intellect and brought about his conversion while reading a passage from St. Paul's Epistle to the Romans.

> Behold, I heard a voice from a neighboring house, as of a boy or a girl, I know not which saying in a singing note, and often repeating, *Tolle, lege; tolle, lege;* take up and read . . . I got up, interpreting it to be a divine admonition that I should open the Book and read the place I first lit upon. For I had heard of Anthony, that he had taken the lesson of the gospel which was being read when he came into church as particularly addressed to him—'Go sell all thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow me' (Mt. 19)—and by this divine oracle he was out of hand converted to Thee. Therefore I returned in haste to the place where Alipius was sitting, for there I had laid down the book of the Apostle, when I arose thence. I caught it up, opened it, and read in silence the place on which I first cast my eyes: "Not in revellings and drunkenness, not in chamberings and impurities, not in strife and envies: but put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences." (Rom. 13:13) I would read no further, nor was there need: for with the end of this sentence, as if a light of confidence and security had streamed into my heart, all the darkness of my former hesitation was dispelled.[4]

[4] St. Augustine, *Confess.*, l. VIII, cap. 12; *P. L.*, XXXII, 762.

It can hardly be supposed that St. Augustine was reading those words for the first time. Beyond a doubt, he had read them before. But when he had read them previously, they had informed his mind only in a natural way, and he had to wait until the hour of grace struck to behold their dazzling truth and receive their supernatural enlightenment.

A somewhat similar light flashed upon the mind of another great convert, Cardinal Newman, from reading a single sentence of St. Augustine's. In 1839 he had been studying the Eutychians and Monophysites of the fifth century, and he had been having difficulty in understanding how they could be heretics unless Protestants and Anglicans were heretics also. He had just finished his course of reading when a friend put a copy of the *Dublin Review* for August, 1839, in his hands and drew his attention to an article in the "Anglican Claim to Apostolic Succession" by Dr. Wiseman, who compared the Anglicans to the Donatists. Newman read the article and was not impressed, because he saw that the two cases were not parallel. But his friend pointed to a sentence from St. Augustine, *Securus judicat orbis terrarum*, which Wiseman had quoted, and kept repeating it to Newman. Newman says in the *Apologia pro Vita Sua*:

> They kept ringing in my ears. *Securus judicat orbis terrarum;* they were words which went beyond the occasion of the Donatists: they applied to that of the Monophysites. . . . What a light was hereby thrown upon every controversy in the Church! not that, for the moment, the multitude may not falter in their judgment—not that, in the Arian hurricane, Sees more than can be numbered did not bend before its fury, and fall off from St. Athanasius,—not that the crowd of Oriental Bishops did not need to be sustained during the contest by the voice and the eye of St. Leo; but that the deliberate judgment, in which the whole Church at length rests and acquiesces, is an infallible prescription and a final sentence against such portions of it as protest and secede. Who can account for the impressions which are made on him? For a mere sentence, the words of St. Augustine, struck me with a power which I have never felt from any words before. To take a familiar instance, they were like the "Turn again Whittington" of the chime; or, to take a more serious one, they were like the "Tolle, lege,—Tolle, lege," of the child, which converted St. Augustine himself. *Securus judicat orbis terrarum!* By those great words of the ancient Father the theory of the *Via Media* was absolutely pulverized.[5]

[5] *Apologia pro Vita Sua*, pp. 116, 117.

It is not maintained, of course, that the mere reading of a text from St. Paul converted St. Augustine or that one sentence from the great African doctor converted Newman, who did not actually enter the Church until October, 1845, about six years after he was so struck by the force of St. Augustine's words. But the two cases are cited as illustrations of how reading may be the occasion of a great actual grace of supernatural enlightenment that plays an important part in the complex process of conversion.

It may seem like a subtle and unnecessary distinction to consider the influence of grace upon the will as different from the supernatural light it sheds upon the intellect, because an actual grace is a unit and the same actual grace both enlightens the intellect and moves the will. But the action of grace upon the soul is often more prominent in one faculty than in the other. In the cases of St. Augustine and Cardinal Newman, the grace occasioned by their reading seems principally to have affected the intellect. But sometimes the force of actual grace is apparent rather in the movement given to the will. The conversion of St. Ignatius of Loyola to a life of perfection seems to be a case in point. He had been wounded in both legs in the defence of the citadel of Pampeluna against the French on 20 May, 1521. During the long weeks of his convalescence at the castle of Loyola, he sought to while away the time with reading, and he called for some chivalrous romances, his favorite kind of books. None was available, and he was given the lives of Christ and some of the saints instead. He fell to reading them in the same spirit in which he had been in the habit of reading the lives and feats of knights and men-at-arms. " Suppose," said he, " I were to rival this saint in fasting, that one in endurance, that other in pilgrimages." This was the beginning of the change which took place in his will and resulted finally in his becoming a great saint.

II.

Nourishing the intellect with religious thoughts and stimulating the will to pious affections, as it does, spiritual reading leads to mental prayer. Proximately, or at least remotely, it is the indispensable preparation for mental prayer, especially for those who are only beginning the practice of that exercise, and

it affords valuable help at all stages of the spiritual life. One of the most widely used methods of mental prayer is that of St. Ignatius known as the Method of the Three Faculties. This method corresponds to the natural need that ordinarily exists of using the three faculties of memory, intellect and will in mental prayer. It is spiritual reading that, according to the principle, *Nihil est in intellectu quod prius non fuerit in sensu,* provides the images and thoughts to be recalled by the memory and considered by the intellect in preparation for the most important part of mental prayer, the affections and resolutions of the will.

St. Benedict in his Holy Rule gives as the fifty-sixth instrument of good works, " To listen willingly to holy reading." And the very next instrument, the fifty-seventh, is, " To apply oneself often to prayer." [6] He does not speak of meditation in the modern sense; he formulates no method comparable to the meditation methods that have come into use since the sixteenth century; he fixes no time for mental prayer. On the other hand, he prescribes from two to five hours of devout reading (*lectio divina*) a day. He knew that mental prayer follows easily and naturally upon devout reading. Much of the time assigned by him for spiritual reading was intended to be spent in mental prayer, so that mental prayer was not to last for a half-hour or an hour but more or less continuously throughout the day. It was to be the soul of the *Opus Dei,* for which he provides so carefully, and it was to accompany spiritual reading, for which he makes so generous an allotment of time. For reading passes into mental prayer, and mental prayer tends to become contemplation and union with God.

St. Alphonsus in his treatise *De Oratione Meditationis* says that one may habitually practise other pious exercises and still, unfortunately, continue to live in the state of mortal sin, but that the habitual practice of mental prayer will not permit one long to remain in such a state. Either mental prayer or mortal sin will be given up. The confessor should exhort the devout soul, above all, " ad faciendam orationem mentalem, scilicet ad meditationem veritatum aeternarum. . . Non possunt cohabitara oratio [mentalis] et peccatum. Anima aut relinquet orationem aut peccatum." [7] Bishop John Cuthbert Hedley makes the same

[6] *The Rule of St. Benedict,* chapter 4.

[7] *Praxis Confessarii,* n. 122.

claim for the habitual practice of spiritual reading. He says: " Mortal sin cannot exist with the practice of Spiritual Reading. He who reads regularly comes to regard the slightest sin with horror, and the lightest occasion of sin with apprehension." [8] Of course both are right. Spiritual reading leads to mental prayer, and the two go together.

III.

Spiritual reading enriches the supernatural life, or man's participation in the life of God. The life of God consists in knowing and loving. Man, by nature, is in the image and likeness of God in so far as he has intellect and free will, and he imitates the life of God in the natural order to the extent to which he thinks and loves. Man elevated to the state of sanctifying grace, and thinking and loving under the influence of actual graces, imitates the life of God in the supernatural order far more perfectly, so perfectly, in fact, that he is said by St. Peter to be a " partaker of the divine nature." [9] Since spiritual reading, so to speak, invites actual graces and is the occasion of supernatural enlightenment and inspiration, it may truly be said to nourish, stimulate, strengthen, and develop the supernatural life. It is like a garden in which Christ, the Divine Gardener, waters with the dew of grace, enlightens with the sunshine of His divine wisdom, quickens with the warmth of His love, and gives the increase to the supernatural life.

Spiritual reading may even be said to be an exercise of the supernatural life, for, as prayer is " life in its highest form of expression, the exercise of intellect and will in elevating the soul to God," [10] so too, for the same reason, although in a lesser degree, " reading is a kind of living ". Reading, praying, living —this is the line of development, and there is a compenetration between the three processes. The more the supernatural life is exercised, the stronger and more abundant it becomes. All the Doctors of the Church are examples of this development of reading into living. They read the Sacred Scriptures; they meditated upon them; they lived them. They all call to mind the words of the prophet Ezechiel: " And He said to me: Son

[8] *A Retreat*, p. 373.

[9] 2 Pet. 1:4.

[10] Dom Thomas Verner Moore, *Prayer*, p. 12.

of man, eat this book, and go speak to the children of Israel. And I opened my mouth, and He caused me to eat that book... And it was sweet as honey in my mouth. And He said to me: Son of man, go to the house of Israel, and thou shalt speak my words to them." [11]

Abbot Columba Marmion, in our own day, might be taken as an example of how the reading of the Scriptures affects and develops the supernatural life. He read the Gospels and the Epistles of St. Paul and meditated upon them. The record of his high thinking and his intellectual and supernatural living, which began with reading, is found in his books, *Christ the Life of the Soul, Christ in His Mysteries,* and *Christ the Ideal of the Monk.* Father Gerald Ellard, S.J., points out how profoundly influential such books as those of Abbot Marmion, which grow out of mental prayer and supernatural living, may be, when he says: "The era of mystic body Catholicism in modern ascetical literature was opened in 1918, when publication was begun of the conferences and spiritual exhortations of Columba Marmion. . . . They are proving perhaps the most influential spiritual writings since the time of Saint Francis de Sales, three hundred years ago." [12]

IV.

The inspirational power and effectiveness of spiritual reading depend largely upon getting the right book at the right time. What precisely is the right book, subjectively, at a given time, no one can say—unless possibly one's spiritual director. People differ greatly in their needs and in their susceptibilities to the influence of different types of reading, and it is well that there is such a vast variety of spiritual books from which to choose. People of imagination can always read the lives of the saints with relish and benefit, and find interest as well as profit in the countless stories and illustrations in those two classic works, *Practice of Perfection and Christian Virtues* by Alphonsus Rodriguez, S.J., and *Guide to the Spiritual Life* by John Baptist Scaramelli, S.J. Others will like better the books of such writers as Abbot Marmion and Karl Adam. Not only do individuals

[11] Ezech. 3:1-4.

[12] *Liturgical Arts,* vol. IV, no. 1, p. 68.

differ from one another, but the same person has different needs and tastes as he matures, develops, and passes from one period of life to the next. Thus we grow up to books and away from them. Henri Ghéon in his work, *The Secret of the Little Fower,* tells how he began reading St. Teresa's autiobiography, *Story of a Soul,* and was not sufficiently impressed to finish it.

> I read the *Story of a Soul.* I don't know whether I came to this book too soon or too late. It did not bore me—but it did not captivate me; here and there it irritated me (may I be forgiven). At the first reading I was not attracted or moved or even instructed. It may be that I was still incapable of appreciating the worth of the " little way " that it teaches, but it is more likely that I had already found it for myself in the lives and writings of other saints, or simply in the Gospels themselves, for they teach it in every line. Spiritual writers only restate in words, and saints only re-live in deeds, those things which Christ said and did; and His saying and doing are incomparably better than theirs, in accordance with the inherent perfection of His being. . . . If I had read the book to the end it might have taken hold of me; unfortunately, I let it slip from my fingers.[13]

M. Ghéon went to Lisieux, with the *Story of a Soul* under his arm, resolved on making the Little Fower the object of a searching study and on learning all he possibly could about her. The result was that he became entirely convinced of her greatness and that he was completely won by the charm of her sanctity. Then he read her book again. " I have read the *Story of a Soul* again, and it is beyond question." [14]

The late Dom John Chapman laid it down as a first principle that one should read only what appeals to one. Dom Roger Hudleston has traced from the letters of Dom Chapman the changes his tastes underwent. While still an Anglican, he depended mostly on the *Imitation of Christ,* which he called " that most wonderful of all human books." [15] He liked Chapter 8 of book II better than any other part of the work. Shortly after his ordination to the priesthood Dom Chapman expressed a great liking for *On the Love of God* by Francis de Sales, the *Spiritual Combat* by Scupoli, and the section on *L'Abandon* in Monsignor Gay's *Les Vertus Chrétiennes.* As he grew older

[13] *The Secret of the Little Flower,* pp. 9-11.
[14] *Ibidem,* p. 18.
[15] *The Spiritual Letters of Dom John Chapman,* p. 24.

he developed an appreciation for the writings of St. Teresa, and later on for those of St. John of the Cross. During the last ten years of his life he derived most edification from the books of Père de Caussade, S.J., especially from his letters. During this last period of his life he was also very fond of the writings of Blosius and of the Jesuit Père Grou, " whose *Maximes Spirituelles* was the only book besides his Breviary which he took with him to the nursing home where he died." [16]

Although individual differences make it impossible to draw up a list of spiritual reading books which could be said to be, subjectively, the best, it is easy to name a few works which stand out as objectively the best. The first place must be given to Sacred Scripture, especially to the Gospels and Epistles in the New Testament and to the Psalter, the sapiential and prophetical books in the Old. To the reading of Sacred Scripture is directly ascribed the conversion of a number of the Fathers of the early Church, notably St. Justin, Tatian, Athenagoras, Theophilus of Antioch, and St. Hilary. As spiritual reading, Sacred Scripture, because of its divine authorship, is in a class by itself, and no other work can be compared with it. The Bible is not a book but a library of seventy-three books which have God for their author. St. Gregory the Great expresses a rather original view of Sacred Scripture. Writing to a physician named Theodore at Constantinople he chides him for his neglect of the Sacred Books. " What are the Holy Scriptures," he asks, " but so many letters from Almighty God to His poor creatures? . . . The Lord of Heaven, the King of men and of angels, in furtherance of your salvation, has written letters to you. And you neglect earnestly to read them." [17] St. Augustine and St. John Chrysostom likewise speak of the Bible as consisting of letters from God to man.

The place of honor next after Sacred Scripture must be accorded to the writings of the Fathers of the Church. Christian tradition, in large measure, is enshrined in their works. But here rises the perplexing question, which Fathers to read? In so vast a library of precious books, it is difficult to decide which to choose. Bishop Hedley recommends as most stimulating and satisfying the writings of St. Augustine, St. Ambrose, and St.

[16] *Ibidem.*

[17] Lib. IV, *epist.* 31; *P. L.*, LXXVII, 706.

Bernard. Even Matthew Arnold is supposed to have said that if he had to spend his life on a desert island and were allowed to take with him only one work, his choice would be Migne's edition of the Greek and Latin Fathers.

Probably the most valuable and edifying book after the Sacred Scriptures and the works of the Fathers is the *Imitation of Christ*. It contains enlightenment and inspiration for every condition of life and every state of mind. It is an unfailing source of consolation and encouragement. The author, toward the end of his life, wrote, " I have sought for rest everywhere, but I have not found it, except in a little corner, with a little book." He was not, of course, speaking of his own work, but others who have sought in vain elsewhere may well find peace and comfort in that wonderful little book, the *Imitation of Christ*.

After naming the Sacred Scriptures, the writings of the Fathers, and the *Imitation of Christ*, it does not seem advisable to proceed further with a list of spiritual reading books for which a claim might be made that they are objectively the best. A. Tanquerey in his book, *The Spiritual Life* (XVII to XLVIII), gives a most valuable list, which includes the more important ascetical works from the Patristic age to our own day. And P. Pourrat's *Christian Spirituality*, in four volumes, affords a complete survey of the field of ascetical literature.

In this connexion it is worth noting that every religions order has, or in time produces, classic works which breathe the spirit of the order and best express its genius, principles, and peculiar teachings. It is most appropriate that the members of an order have a special regard for such works. Writing to a religious, Abbot Marmion says on this point:

> I am *so* happy to see that you are going to make a thorough study of the principles and spirit of your order. Religious are distinguished not so much by their habit and the customs of their order as by the interior spirit which is the soul of their institute. There are so many who only wear the habit of their order, and know neither its spirit, nor history, nor ascetic teaching! They set aside the magnificent works written by their founder and their saints for the forming of subjects and they draw *all* their inner life from other sources.[18]

[18] Columba Marmion, *Union With God*, p. 231.

Before leaving the question, what to read, it may be of interest to list the books which Dom John Chapman says he found most helpful. In a letter to a Jesuit scholastic, he writes:

> For *devotional dogmatic*, I fancy I have learnt most from
> (1) St. Francis de Sales' *Treatise of the Love of God.* (It ought to be read right through, as it is a system; and it is the greatest work of genius in Theology since St. Thomas, and one of the most learned.)
> (2) St. Gertrude. (Blosius is nice.)
> Of course, too, *very* much from Abbot Columba Marmion.
> I recommend you to try Mgr. Gay, *Les vertus chrétiennes.*
> For Ascetics, I like old Rodriguez—he is very sound. In another style, Grou, *Manuel des Âmes intérieures.* St. Teresa (e. g. Chapters 4 and 5 of *The Foundations.*)
> I also recommend the Gospels, for *Ascetica.* I haven't found anything else so good!!
> For Dogma too, St. Paul (especially Ephesians, Colossians, Philippians), St. John (Gospel, Epistles, Apocalypse), Hebrews, I Peter (best of all).[19]

V.

The disposition of the recipient of actual grace is of the utmost importance for its efficacy and fruitfulness. And since spiritual reading is so frequently the occasion of grace and so closely connected with it, the disposition and attitude one has toward spiritual reading are likewise of paramount importance. To begin with, there must be a realization of the need of habitual and regular spiritual reading. And every priest has such a need. For as the state of sanctifying grace is not of itself sufficient, but actual graces are necessary, in addition, for the performance of supernaturally meritorious acts, so too the spiritual knowledge that has been acquired in the past must be kept alive and growing by continued and frequent reading if it is to be vigorous and productive.

The author of the *Imitation* describes perhaps better than any other writer the attitude a reader should have toward the Sacred Scriptures, and what he says about reading the Bible applies equally well to all spiritual books. He says: " All holy scripture ought to be read with that spirit with which it was made.

[19] *The Spiritual Letters of Dom John Chapman*, p. 234.

We must rather seek for profit in the scriptures than for subtlety of speech. If thou wilt receive profit read with humility, simplicity, and faith." [20] The purpose for which the sacred books were written was that they might edify, that is, that they might supernaturally enlighten and move the reader and build up the supernatural life. This is what St. Paul means when he says, " All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." [21] The satisfaction of curiosity, the increase of knowledge for its own sake, the cultivation of style, even preparation for the direction of souls, and the preparation of sermons are all very secondary to what should be the prime motive—edification, the improvement of one's own spiritual life. Paradoxically, the more worthy of these secondary objects, such as preparation for spiritual direction and the preaching of sermons, will be achieved best by having as the principal motive personal edification. For what one can do depends on what one is: *Modus operandi sequitur modum essendi.* The priest who reads for his own edification becomes spiritually educated: he acquires the supernatural point of view, he develops what Newman, speaking of the educated man, calls " the instinctive just estimate of events as they pass " before him. His sermons and the spiritual direction he gives will not be hollow or shallow, like " sounding brass or a tinkling cymbal ". He becomes like the scribe of whom our Lord speaks, who, " instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old." [22] For reading has made him a full man, full of wisdom and grace and unction, has enriched not only his mind but also his life; and that which he himself is, which grace has wrought in his very being, affects others with a power more potent than any words. He becomes an evidently supernatural agent engaged in a supernatural activity, a man of God doing God's work.

BONAVENTURE SCHWINN, O.S.B.

Atchison, Kansas.

[20] *The Imitation of Christ,* book I, chapter 5.
[21] 2 Tim. 3:16.
[22] Matt. 13:52.

THE MORAL RIGHT TO "SIT DOWN".

Synopsis.

Under the secular law the sit-down strike may be regarded, if an offence at all, as either a public or private one, i.e., as larceny or as trespass, the latter injury giving rise to two rights of action, viz., a suit for ejectment or for money damages.

The fact that it may be legal larceny does not make it moral theft, since the latter is not committed if the owner's consent can be presumed or if he is unreasonable in his opposition. That the opposition is not reasonable in the sit-down strike may be regarded as at least probable. The penalties of the secular law in excess of moral principles are penal.

Extrinsic considerations, like precedent and consequences may affect the sit-down strike *per accidens,* but do not touch the morality of the strike *per se.*

Trespass is a legal injury, but not necessarily accompanied by violence, nor a sin. It is not a sin under the circumstances where legal larceny is not moral theft. Even in the secular law, compensation for the injury is nominal unless real damage accompanies the act.

The sit-down strike is not violent trespass *per se.* It has nuisance value, just as the parading with placards by pickets outside the plant. Even the threat of violence if eviction be attempted does not close the door to peaceful negotiation and is persuasive towards that end. It becomes violent only when it is to be used to enforce unjust demands. Therefore, as a peaceful means, it seems to depend on the motives for the strike, and the same motives that justify the ordinary strike seem to be sufficient also for the sit-down strike.

Its distinctive and differentiating quality is the occupation of the corporation's property and the dispossession of the owner. But this seems not to be immoral under the circumstances, since the owner is probably unreasonably opposed to the action by which the employees defend themselves against interloping strike-breakers and strategic operation of the plant. Indeed, the opposition seems the more unreasonable in view of the equitable interest which the body of employees has in the capital goods of the enterprise, which in turn, rests on an industrial relation between capital and labor, growing out of a contract, but superseding the contract, as the family relation supersedes the marriage contract. This equitable interest implies even a license from the corporation to labor permitting such occupation as is necessary for its protection.

NOT LONG AGO the Secretary of Labor startled conservative minds by suggesting in regard to sit-down strikes that there are concepts more fundamental than current legal guarantees that might shame the latter into self-abrogation. For, once it had been illegal to strike; and even earlier, to lend one's name to a union of laborers. And now it is not so. The resentment she thus excited having cooled, a discussion of the fundamental moral issue may now be fairly safe, and free from the risk of partisan recrimination.

What is the legal issue that stirs the indignation of conservatives in the sit-down strike? What question looms so tremendous in minds tenacious of property rights? Trespass! The occupation of the corporation's property. Legally the corporation has not only the title to the property, but also the right of possession. Excluded from the right of possession, it suffers a legal injury. But this injury is not loss of the property, but loss of its use. Two remedies are available: equitable and legal. By the former, it may have court action to repossess itself. By the latter, it may have damages for the trespass.

Technically, it is also larceny to devote the property of another to one's use even temporarily. But hardly any one feels himself to be a thief if he uses another's typewriter or fountain pen without the owner's consent. And yet he is so technically. This illustration emphasizes the fact that the owner's consent may be presumed from ordinary maxims of courtesy, and that even his refusal of consent may be unreasonable. From this consideration one recognizes how stiff and inflexible legal concepts are bound to be and how much more pliable and human is the customary interpretation of them. Indeed, moral theology coincides in this instance with common conviction. In conscience, there is no larceny unless the owner is acting rationally and reasonably in his opposition. Consequently, at the outset one repudiates the conclusion that the sit-down strike is immoral merely on the ground that it is legal theft. Of course, the positive law can not be condemned. But the law of larceny in the United States is chiefly the English common law, arising out of the customs of the people and the interpretations of legists. Now the interpretations of legists are not legislative enactments, though they are binding in the external forum as precedents.

As to the customs of the people, they arose out of the Catholic conscience of the Middle Ages and the moral principles on which it rested. It is fair to say, then, that in conscience one may regard the common law of larceny as coinciding with the moral theology on the point, whatever may be the force of legistic interpretation for the external forum. But even though the positive law would be statutory, so far as its penalties and its precepts exceed the dictates of conscience, they should be regarded as penal, as, for example, the speed laws insofar as they exceed the requirements of due regard for life. Therefore, though the sit-down strike be regarded as larceny from the legalistic standpoint, at most this wrong does not arise until after police interference enforces the positive law.

But if it is not wrong on the ground of legal theft, on what theory is it wrong? The question is the more reasonably discussed if it is made practical. Suppose a penitent told you in Confession that he was about to participate in a sit-down strike. Would you deny him absolution if he stubbornly refused to give up his plan? I have put that question to a number of priests. And none of them dared to say they would go so far. Indeed, it would be rash to adopt such a course in view of the present uncertainty of the question. But what is more pertinent, the reactions were clearly based not on any dry theorizing about probabilism, but on the spontaneous reaction of consciences well trained in theology. Most insisted that they would counsel against it. But that course introduces questions less fundamental than the morality of the act. One's own temper of mind may be conservative, and thus shocked at usurpation that is alleged to be unjustified. Or the consequences may be regarded as evil, involving numerous occasions of sin, as gambling does. Or the strike may be regarded as a bad precedent, clawing at the foundations of private property. But each of these issues is distinct from the morality of the strike itself, though if the consequences or precedent were proximate enough, they might render it immoral *per accidens*.

Specifically, the infringement of another's right involved in borrowing a fountain pen without the owner's knowledge, in seizing a revolver from a highwayman, or in sitting down in a corporation plant, is called trespass. Now even civil law recognizes that trespass need not be accomplished by violence. When

a tired beggar sits on your doorstep, it is legal trespass. And yet there is no violence involved. And you would not say that the beggar had committed any sin. Thus trespass is not inherently an act of violence, nor a sin. Indeed, the civil law always regards it as an infraction of a right, but for the infraction a verdict of only six and a quarter cents is awarded unless actually greater damage can be proved. And when the trespass occurs in self-defence, even the civil law forgives it.

Applying these notions of the morality of trespass to the sit-down strike, one asks first whether it is a species of violent picketing. One agrees with Monsignor Ryan [1] that it is a forceful detention of the corporation's property, but it is accomplished by the threat, not the use, of force. And the threat of force may be numbered among the persuasive rather than the violent measures. Witness the threat of the employer not to rehire his striking men. In the new procedure, whereby the pickets sit down peacefully, the burden of the use of force is shifted to the owner. A further distinction recognizes that this forceful detention may be regarded as a club over the corporation or as the seizure of a club which the corporation might hold over the laborer. Suppose a man stole the club of his antagonist while the latter had turned his back. He might intend merely to prevent his antagonist from using it, or he might also propose to use it on his antagonist. Now the seizing of the club was done peacefully enough. Is its retention an act of violence? It would seem to be such only if the purpose of the possessor is to use it as a club, or to intimidate his assailant. That is, if he intends violently to resist eviction; or even if he desires to browbeat the corporation into conceding unjust demands. That the strikers do not forswear such an intent may be admitted. But one's conscience could make the distinction and his sitting down might become innocuous. He would merely be preventing the use of the club by his antagonist.

This thought suggests the main justifying reason for the sit-down strike as indicated by Monsignor Ryan, i. e. self-defence.

One may be in wrongful possession of his property if he is about to use it to another's hurt. Think of the burglar using his own revolver to hold up his victim. Must the latter permit

[1] Cf. Eccl. Review, April, 1937, pp. 419-421.

him to possess the property that means his own extinction? One may hesitate to accept the comparison. The price of a revolver may seem insignificant compared to the value of an industrial plant. But bear in mind that on legal suit the corporation would be entitled to six and a quarter cents for the trespass, unless other damages were perpetrated on the property. Or labor may not seem to be so close to extinction as the victim at the revolver's mouth. This is the point about which Monsignor Ryan was hesitant. Yet if the employee finds sufficient justification to make a peaceful strike warranted in conscience, he would seem to have reason to prevent the employer from breaking the strike by the violent use of the industrial property. That is, the same causes that morally justify a peaceful strike would seem to make moral also the sit-down strike if adopted merely as a protective expedient.

Exceptions would necessarily be demanded where innocent third parties might suffer, as in the case where striking railroad men should seize the transportation system; or striking firemen, the fire-extinguishing equipment.

An exception also should probably be made where the producer of even non-essential goods (that is, goods not needed for daily living) finds a majority of his *bona fide* employees prepared to proceed with *bona fide* operation.

But no harm is done to imported strike-breakers who, far from being innocent, are themselves unjust trespassers on the labor of the place. Employee strike-breakers are often in a similar position if they are in the minority. The latter proposition is evident if the minority enjoys membership in the striking group, because it has voluntarily agreed to submit to the will of the majority. It is equally apparent if the corporation undertakes not *bona fide*, but tactical and merely strategic, operation to undermine employee morale. For in that event, the employee would be coöperating, not in the lawful pursuit of his employment, but in a conspiracy to defraud, for which, of course, there is no legal punishment. Would it be wanton to suggest that operation is sometimes merely strategic where the production of non-essential goods is involved?

Public authority may intervene on the basis of existing laws and must be obeyed without resistance. One might object that if a policeman ordered one to return the revolver one had just

taken from a robber, one would be justified in resisting. But the possession of an industrial plant is not so threatening to the laborer as the possession of a revolver by a robber is to the intended victim. The industrial plant resembles more intimately a club. And if the policeman is at hand, one must presume that if he orders the club returned, he will protect the victim against its misuse.

Another reason for the sit-down strike would seem to be the equitable interest which labor owns in the means of production. That is to say, labor has a property interest in industry. Equitable interests have come to be recognized gradually by Anglo-American courts through an evolution that is centuries old. An equitable interest is one created not by positive law but by the moral law, though non-religious legalists might trace it rather to what they call right reason or good conscience. Thus, one who buys property for himself which he was commissioned to buy for another is the legal owner, but the principal who commissioned him has the equitable ownership, and for him the agent holds the property in trust. Now the directors of a corporation dependent upon labor for its existence hold the original capital for the benefit of stockholders. They hold it also for the benefit of their employees. A relation, which may be called the industrial relation not unlike the relation called the family, grows out of the contract employing labor entered into by the directors in behalf of stockholders. This industrial relation supersedes the contract. It is no longer the relation of master and mere servant, recognized by the common law, upon the maxims of which much of the modern conservative judicial opinion is based. The personal master has been superseded by an industrial corporation, a Frankenstein composite of stockholders, bondholders, directors, and officials. The personal servant is a labor union. The simple craft is now machine production.

To interpret the rights and obligations of the parties involved in the new industrial relation in terms of the old relation in which the master could flog his apprentice is as preposterous as it would be ludicrous for the President of the United States Steel Corporation to whip a recalcitrant puddler in the public square. The puddler simply has no master in the common law sense, and if he is not to be left to be his own master while employed

for hire, the complexity of the new relation must be recognized and its rights and obligations dispassionately surveyed.

An analysis of the objective of the relation is important toward this end. The industrial enterprise which it seeks to promote reposes on property and personality, or capital and labor, but only indirectly. It is the combination of the two, or the industrial relation, that supports the enterprise. Both factors have contributed heavily to it. The contribution of capital is self-evident; but it is too easily assumed that labor has made none. It is a valuable consideration that will support a contract, if one makes a sacrifice in contemplation of it. Measured merely in terms of sacrifice, of the loss of versatility in the interests of specialization, of proprietorship in the interests of mass production, of independence in the interests of corporate adventure, and of wholesome environment in the interests of availability, the contribution of labor is overwhelming, not to mention the years of training for specialized skills, the patents freely or extortionately absorbed by the enterprise, or even the stupid hands of the least enlightened laborer. Both factors, therefore, have a recognizable interest in the enterprise, but an interest which, on the part of labor, remains equitable, because the law is still administered on the basis of the old master and servant relation, which was purely contractual, with no implications beyond the terms of the contract.

Now the modern industrial relation in its formative state is contractual, just as is the carrier-passenger relation or the domestic relation, known as the family. But as in the case of these, and other important relations recognized by law, the known bond of the initial contract is strengthened by numerous cables superimposed by the nature of the relation, or by law, which in effect sanctions merely what good conscience has already approved. Now the law has already recognized the existence of these extrinsic bonds in the case of the carrier-passenger relation, the partnership, the corporation, and especially the family. Once two parties have entered into the marriage contract, they are held tight by these bonds, no matter what the provisions of their private agreement were. The husband cannot discharge his wife at will and alimony attests the survival of a superinduced bond even after the bond of the contract is

severed; only in the industrial relation has the law failed to take cognizance of the superimposed bonds which good conscience demands. The law fails to recognize that an industrial corporation should not be permitted to discharge all its employees, any more than a husband dare discharge his wife; or that any equivalent of alimony may reasonably be demanded should such an attempt be made. The law is not yet persuaded that even property rights should be an incident of this relation, not only for stockholder, but also for employee, just as husband and wife enjoy property rights as a result of marriage, not only in the estate they jointly acquire but also in the separate estates of each other.

If such property rights, intangible and unmeasurable perhaps, and not assignable to individual laborers, should belong to the employees of an enterprise under the demands of good conscience, then where is the trespass when labor sits down in the property in which it has an interest? Mark well, it does not desert the enterprise, as it does when it goes on strike. A deserting wife probably severs not only the bond of the marriage contract but also the superimposed bonds recognized by the law. By sitting down within the plant, the employees refrain from severing the bonds of the industrial relation, as they would by going on strike. The latter procedure would automatically brand them as dissatisfied former employees. The newer procedure is to maintain the relation while protesting against the infraction of its obligations by the corporation. Thus they sit down not as strangers to the enterprise but as men enjoying an equitable interest in it, prepared to prosecute it when the corporation negotiates for a redress of the employees' grievances.

Two rather pertinent justifying reasons for the recent sit-down strike thus compel the attentive study of the theologian before he dare sweepingly condemn it as a sin against property. He will not be prejudiced in his analysis by legal concepts of larceny and trespass or by outmoded common-law principles regulating the contractual relation of master and servant. He will probably recognize that the property which has been so often used by the corporation as a strike-breaking club pertains at least as an incident of the industrial relation to the employee as well as to stockholder. Perhaps he will find that the employee

has such an interest in the plant as gives him a license to prevent its being used by interlopers; at least, he will probably admit that, aside from extrinsic circumstances that might pervert the action, the employee should have the right of self-defence in a lawful strike, a right that would justify his seizing the club from the employer's hand to prevent its being used to crush morale.

JEROME D. HANNAN.

Pittsburgh, Pennsylvania.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

ARE PARISH MISSIONS DECLINING?

Why are parish missions falling off so lamentably? The writer has acted as an inquiring reporter for some time now and thinks his findings and reflexions thereon may furnish food for thought in a constructive way. Naturally mine is the missionary's point of view. An answer from the pastor's outlook may well be of further enlightenment and afford missionaries still more food for reflexion.

It has been unquestionably the mind of the Church for centuries that special preaching be arranged for at periods of three or four years or so by announcing and preparing for parish mission. Whilst it is difficult to generalize, and neither exaggerate nor minimize the truth and give all due credit to the exceptions, it is not too much to say that missions are dying out, and that souls are suffering untold harm as a result.

The writer has given nearly 400 missions over a score of years. He has of course sat in the confessional, in the rectory parlor and in the homes of fallen-away Catholics and listened to the stories told him in confidence, whether under the seal or *in foro externo.*

I gave a Forty Hours sometime ago in Indiana. The pastor asked me to come back the following year. I in turn asked: "How long is it since your last mission, Father?" He replied: "Ten years." I told him that he was not substituting for a mission every three years by having a special preacher for the Forty Hours annually. For, just about the time that careless or fallen-away Catholics learn of the special devotions or can be persuaded to attend of an evening, the devotion itself comes to a close and souls that might have been won are left to all intents and purposes wandering outside the fold. They are

nominally Catholic. But the judgment of non-Catholics may possibly be a lighter one than theirs who have the Faith. In some dioceses the Bishop demands that no subject be broached but that of the Blessed Sacrament. If the careless *are* brought to listen, a portion of their number may be weak about confession, but not Communion. And they go away without approaching either Sacrament. Just as there are mission " fans ", so are there Forty-Hour " fans ". A crowded church does not mean a crowd of " sinners ". The number of confessions and communions does not afford a gauge of the spiritual success of the devotion from the point of view of drawing sinners. Men and women come from other parishes, it may be. But they are usually practical Catholics in the best sense of the term. Long-timers are conspicuous for their absence. There are fewer " big fish " drawn in the net at the time of the average Forty Hours than, say, at Christmas or Easter. Any experienced mission confessor knows this to be the case.

Now, Christ would leave the ninety-nine and go out of his way seeking the one. I would not say that He is displeased with the Forty Hours when it has become history for another year. Quite the contrary. These devotions have their place. The point is that they do not take the place of triennial missions. *They have their place.* The exercises of the Forty Hours do not take the place of regularly announced missions by zealous, first-rate preachers. And these can be had for the asking by almost blindly thumbing the *Catholic Directory* and selecting a band of missionaries from anyone of a dozen or two orders or apostolates.

On this last point I venture to say that the pastor is not a good judge of a successful missioner or band of missioners from merely having heard them preach. He should make it a point to help hear mission confessions on a busy night in a neighboring parish toward the end of a mission week. He may well have his eyes opened. The number of genuinely (in contrast to scrupulous) bad confessions waiting to be put right, the number of those long away, will be a revelation to this man of God who thinks he knows his parishioners—their state of soul—and has been bragging that his parish has not had a mission for fifteen years because he or rather his people do not need one. It is in just such a parish as a rule that we find a very nest of

bad confessions, some of them bad for the whole of the fifteen years this priest has felt so secure about his peoples' souls. Any missionary worthy the name will bear out this statement, or even call it platitudinous.

Let us take another objection. "I made up my mind at the time of the last mission not to have another for ten years. They are becoming stereotyped. The people show no enthusiasm, the crowds were disappointing and the listeners disappointed. The preachers were nearly all fourth-rate." Well, if one doesn't succeed at first, let one try and try again. There are missionaries, good, bad, and indifferent, the same as in the ranks of other professions. But beware of too hasty judgment. I have known men who actually lisped being asked for by pastors who had experienced at first or second hand the *results* of their work out of preaching hours. They were adept under God in digging up marriage cases, in getting a *few* long-timers at least to make unusually good confessions, and what is more, to persevere fairly well in regular attendance at Mass and frequentation of the Sacraments after the mission. A good attendance at a mission does not necessarily augur fruitfulness any more than a good congregation at the Forty Hours' Adoration.

But, grant that the last mission was a failure. So was Christ's own mission, I make bold to say. (For it is a time-honored saying in the pulpit and in the booklet on the Life of Christ, that He had but a few at the foot of the Cross at the time of His Great Mission—His seven sermons preached therefrom, which, now interpreted by a special preacher of a Good Friday from noon to three o'clock, draw thousands to our down-town churches.) So, too, even a mission that has failed has pricked the consciences of those who knew about it but did not attend. They may make a success of the mission *afterward* by approaching the Sacraments precisely the next Easter or the following Christmas. They came once, or they were invited by the missioners, parish priests or friends or relatives and did not come at all. But the memory of those invitations persists sometimes, and the pricked conscience festers into active remorse of conscience. They may not even fully realize the cause of their coming to confession on the eve of a great feast. But if the confessor will gently inquire about their attitude to the last mission, memory is quickened and they will as often as not tell

how they have been uneasy ever since that mission and that that probably accounts for their being on hand at the precise moment in question.

Let us suppose that the mission has actually been an utter failure from every standpoint. Should that permit the pastor to conclude that the days of successful missions are gone; that all missions are stereotyped; that the people will the next time, too, hide away until the Thursday or Friday of the mission week? In answer to this, may I tell what happened once when the pastor told me that had been the attitude of his parishioners on the occasion of the previous mission. I had a bulletin put in front of the church giving the subject for the first evening, *and it was the subject usually given on the last night*—Why I am a Catholic. And the church was packed—and it was packed the rest of the week. Four street-car lines went by that corner and the sign did its work. Changing the usual order of subjects, did no harm, judging from the results.

If you want the best, come early and avoid the rush. I know of a missionary order that, in past years at any rate, has had its Lenten engagements filled seven years in advance. It is one of the best of the preaching orders. But every missionary order has *some* first-rate missionaries. Place your order well in advance. Because your last mission order was possibly filled at the last moment, do not think the successful missionary a thing of the past.

Your own working up of the mission ahead of time has something to do with the mission's success. Getting your school children to work at special prayer, urging the people to offer Holy Communions, asking them to make each one himself a committee of one respectively to *talk* the mission in his neighborhood, etc., etc.—all this helps to success.

Few if any special devotions quite take the place of a mission. Few if any missions are total failures. You are not the judge of a mission's success if you have not heard confessions in a parish where the missionaries in question were engaged. No mission can in any case be judged prior to one year or so after it has passed into history. (In small towns sinners do not want to be seen going to the sacraments *at the time of the mission*. They prefer to wait till afterward rather than be pointed out as a criterion of the mission's success.) Granted for the sake of

argument that your last mission was a total loss, does that mean that you should give up any idea of having another within the next decade? In other words, there are still such creatures as successful missionaries.

If pastor comes forward with a reply as suggested at the outset of this article, I imagine (from my travels and inquiries) that uppermost in his mind will be the financial consideration. He is ashamed to offer less than the usual honorarium, and yet the interest on his debt, the difficulty in meeting his budget, heating bills, salaries of Sisters in school, etc. make him slow to have missions as regularly as he realizes he should. He cannot bear to see a sizeable check going out of the parish all for a week or two of preaching on the great Catholic platitudes of faith and morals. His people have been told nothing new. They believed God is All Merciful as well as All Just prior to the mission. They believed there is but one True Church, as they believed there are Seven Sacraments, no more no less, before the mission began, and would have so believed still, had there been no mission.

Well, then, this aspect of the case may give the missionaries the food for further reflexion I hinted at earlier. Possibly we should lower our " rates ", pending better days financially. The last collection in any parish, no matter how small, *should* suffice (it always has for the writer). And as for the very large parishes, the standard offering is small when all the collections are totaled. Let those who have no large debt and who have parishioners with steady incomes and fairly generous hearts give *double*, so that the smaller parishes and the debt-laden parishes need not go without missions. Let the missionaries strike a reasonable average and even give our services free occasionally. It can be done without offence or injured pride. In any case let not *the work of mission-giving die out or languish.* Christ died for sinners. *And the missions bring them back in larger numbers than any other devotion ever thought of by saint, medieval or modern.* I am sure that Christ is not at all pleased with the *status quo*, if *money* is back of it.

MISSIONER.

SEARCHING FOR THE SOURCE OF "ALTER CHRISTUS".

Monsignor Henry submits herewith the most recent correspondence which he has received on the origin of the phrase "alter Christus", and adds his comment on the letters.

I.

Rt. Rev. Monsignor:

In regard to Berseaux, mentioned in the May number of the REVIEW, I find this in a Czech Theol. Encyclopedia (*Bohovědný Slovník*): "Berseaux, Charles Eugene, born 1822. Prof. of theology in the seminary of Nancy. Died 1892. Writings: 'Lectures pour les familles et les paroisses sur la vie chrétienne' (Nancy, 1861-66-67; Paris, 1877); 'Les grandes questions religieuses résolues en peu de mots' (Nancy, 1858-62; Paris, 1892; 'La science sacrée' (Paris, 1876); 'Les philosophes aux prises avec eux mêmes' (Nancy, 1866, 2 vols.); 'L'Ordre des Chartreux et la Chartreuse de Bosserville' (1868), 'Vie de Saint Bruno' (1868)." This information was taken, it seems, from Hurter, *Nomenc.*, 5 vols., 1913, 1484.

Stiegele gave the retreat for priests 1893 and 1894. Abbot Wolter, founder of the Beuronese Benedictines, uses the phrase *Sacerdos alter Christus*, attributing it to the Fathers, in his 5-vol. commentary on the Psalms, which had many editions.

According to Steenkiste, *Evang. S. Matthaei* (pp. 383 and 384), Tertullian said, "Christianus alter Christus."

This is pretty close: S. Cyril of Alex. *De adorat. in spr.*, lib. XIII; Migne, P. G., 68, 862: *Sacerdos Christi figura expressaque forma est* (quoted by Stiegele, 1884, in his addresses to *ordinandi*; Latin addresses, p. 89). S. Chrys. hom. 17 in Matt.: *Sacerdotes Christi vicarii sunt*, etc. St. Lawrence Justinian: *Accedat igitur Sacerdos ad altaris tribunal, ut Christus, assistat ut angelus, ministret ut sanctus*, etc. (*De Corp. Christi*), quoted in Tobias Lohner: *Bibliotheca Manualis.*

Sincerely yours,

THOMAS VOPÁTEK

Clutier, Iowa.

The second paragraph of this letter mentions many works of Berseaux, but does not include the *Dimanches et fêtes*, concerning which Fr. Kammerer desired information (cf. the REVIEW for May, p. 531). Even so, the dates of his Nancy publications are much earlier than the Paris editions, and so Fr. Kammerer's conjecture in this respect was correct in all probability: "The date [of the *Dimanches et fêtes*] is probably

several decades before 1895" (*ib.*). The third paragraph mentions Stiegele (cf. the REVIEW for May, p. 32, which says that Stiegele died 23 February, 1893). The ascription, by Abbot Wolter, of *Sacerdos alter Christus* "to the Fathers" appears to be too general—we should wish to have some one of the Fathers mentioned together with the name of the work in which the formula is given. The same criticism applies to the attribution, by Steenkiste, of *Christianus alter Christus* to Tertullian, unless the name of the work by Tertullian is furnished. The last paragraph happily gives us the full quotation (partly made, it would seem, by St. Alphonsus Liguori, and quoted thence by Fr. McGivern in the REVIEW for April, p. 415) from St. Laurence Justinian and also gives us the title of the work.[1] In trying to push the recorded date of either of our beautiful formulas back as far as possible, we must of course have particularized assertions, and not such general statements as "the Fathers" or "Tertullian". In more modern times, the names of author and his work should be supplemented by the date of first printing.

I had thus completed my "Comment" on Fr. Vopátek's letter when I had the pleasure of another communication from him illustrative, I think, of the way in which the "treasure hunt" has proved both highly interesting and not a little helpful to readers and writers alike. A "debate" on sufficiently arid themes generally attracts an interested audience. The debate going on here concerning the "alter" has not been on an arid theme, however; and I am not surprised at the interest and the learning which have accompanied it through so many issues of the REVIEW. Comment on the present letter of Fr. Vopátek can best be made *per partes*:

In looking over some books I have found this passage in *Apostolische Priester Exerzitien* (Apostolic Retreat for Priests) by Rev. Alfons Loos, O.M.I., published by F. X. Le Roux in Strasburg, 1928. On

[1] It is interesting to have given to us not only the full quotation from St. Laurence Justinian, but also a reference to a specified work of the Saint. The English translation (*Guide for Priests in Their Public and Private Life*, Dublin, several editions) of Valuy's *Directorium Spirituale*, gives the same full quotation, ascribes it to the Saint, but fails to mention the work from which the quotation is made. In the present discussion on our two formulas, it is necessary to name the work as well as the author, in order to avoid such loose ascriptions as those to Tertullian, St. Chrysostom, St. Bernard, and the like.

p. 56 the author ascribes the words " Sacerdos alter Christus " to St. Chrysostom. He quotes the Latin and also translates into German (" der Priester ein anderer Christus "). Just where this would be in St. Chrysostom, I cannot say. It must be in his work on the priesthood. It seems it would not take too long to verify this, if you would go through this work in Washington, or get some one to do it.

By way of comment on this section of the letter, I need but refer to my paper entitled " Sacerdos alter Christus " in the November, 1936, issue of the REVIEW. On p. 463, this occurs: " . . . a learned friend of mine found the *Sacerdos alter Christus* attributed to St. Bernard in a European clerical magazine, but again without reference to any specified work of St. Bernard ". On p. 466 this occurs: " In a casual meeting of some of the clergy, the suggestion was made that our text might be found in St. John Chrysostom's greatly prized work *On the Priesthood.* I happened to possess Hohler's translation of it into English (*The Six Books on the Priesthood of St. John Chrysostom*). I accordingly made an exhaustive search of its pages, but vainly withal."

In the Roman Catechism there seems to be the equivalent of it (cf. *Paroch. Course of Instr.* by Frs. Callan & McHugh, Vol. I, p. 392): " It was also intended to signify that the ministers of religion are in all things so to comport themselves as to carry about them the *figure* and *likeness* of Christ." I haven't the Latin original here.

If my readers will consult the Roman Catechism (Cap. VII, sec. 2: *Nulla dignitas sacerdotii ordine in terris excellentior*) they will find a practical equivalent—but they will not find *Sacerdos alter Christus*; *e. g.*, " *merito non solum angeli, sed dii etiam, quod Dei immortalis vim et numen apud nos teneant, appellantur.*" When I was a student in the Seminary, one of my text books was the *Catechismus ex decreto Concilii Tridentini ad parochos* (Ratisbonae, 1883). Has it gone out of vogue as a text book? Apparently so—for a few years ago I was surprised at the request of one of my priest-pupils to *see* the book. Apparently none of his fellow priest-students had ever seen the *Catechismus Romanus* (as the title is abbreviated for the sake of convenience). It may easily be that none of them had ever seen even an English translation, because Fr. Donovan's English rendering (Maynooth, 1829), issued in Baltimore by Lucas

Brothers (without date), is not now easily accessible, and the recently issued English translation by Frs. Callan and McHugh had not as yet reached the priests in question during their seminary careers. But the real point at issue here is—not "equivalent phraseology," but the exact terminology of *Sacerdos alter Christus*. This whole discussion began with the desire of a learned colleague of mine at The Catholic University of America to use our text as the *formal* text of a sermon he was to preach at the First Mass of a friend of his. He therefore wished to ascribe our text to some individual—just as Biblical texts are thus indicated in the formal text of a sermon. He found our text ascribed to St. Bernard, but without specification of the work in which the Saint had used our text. We now find Fr. Loos, O.M.I., ascribing it to St. Chrysostom (also, apparently, without naming any specific work by the Saint).

Tertullian, of course, was a Latin writer who gave us many Latin theological terms, who coined them, or first used them in theol. writing. His *Christianus alter Christus* is only a step from *Sacerdos alter Christus*. It seems to me that the phrase itself, if not in the Latin translation of St. Chrysostom, must be in later authors. Of course, the basis of it is in Scripture and in the words of the Fathers.

With respect to Tertullian and "his" *Christianus alter Christus*, I can only refer my correspondent to my paper on this text in the REVIEW of December, 1936, especially to section III (pp. 596-598). So far as the present discussion has gone, the expression has not been found antedating the year 1611, when the Ven. Luis de la Puente employed it and referred to St. Gregory of Nyssa (in whose designated work the phrase could not be found). It might appear that de la Puente was thinking along the same lines as my correspondent: "Of course, the basis of it is in Scripture and in the words of the Fathers." Could a preacher very well say (about either the *Sacerdos* or the *Christianus* formula) that a basis for it could be found in Scripture and in the Fathers? A preacher has hardly leisure, whilst preaching, for roundabout argumentation. He desires a striking text—the shorter the better—and wishes to ascribe his text to some great Saint. Our constant hope, in the long discussion in the REVIEW, has been to meet this homiletic exigency. Our correspondent, however, ends his interesting letter with a citation of several texts which would help a preacher:

The *Imitation* is pretty close: " Sacerdos sacris vestibus indutus *Christi vices* gerit." That's really another way of saying *alter Christus*, more familiar to Latin writers.

Tobias Lohner, a Jesuit (German) who lived from 1620-1697, wrote many works for priests. Among them a homiletic encyclopedia (which was often republished; can easily be got second-hand) in five volumes, in Latin. It is alphabetically arranged, and very good. Under *Sacerdos* he quotes Scripture and the Fathers on various aspects of the priesthood, *e. g.*—

Peter Blosius: " Est ergo sacerdos coadjutor Redemptoris "; Theophilus: (Sacerdotes) " honorandi sunt *ut Deus* "; St. Ignatius Martyr: " Honorate *sacerdotium secundum Christum*, et post etiam honorare oportet Regem (Ep. 52)". The Greek original would give a person a better idea of the meaning of these words, and the context; Const. Apost. I, II, c. 33: " Quanto magis de patribus spiritualibus monemur, honore et charitate eos persequi ut beneficos, *ut ad Deum legatos*; St. Chrysostom: Sacerdotes *Christi vicarii* sunt (Hom. in XVII Matt.; S. Anast." Sinaita: " Sacerdotem . . . est enim *Dei Angelus*, seu *nuntius*."

It is quite a hunt. Everyone uses the words, but no one seems able to quote the exact originator.

It seems a person could find the originator in the Catholic University library; *e. g.* in the " Dictionnaire Archéologique & Liturgique " there might be a clue.

I suppose that my correspondent has given above an abbreviated form of Cabrol's *Dictionnaire d'archéologie chrétienne et de liturgie*. No doubt such an important and comparatively recent work is to be found in the libraries of wellnigh innumerable Catholic universities, major colleges and seminaries, as well as in the houses of many religious orders. Having " done my bit " in two somewhat lengthy articles in this REVIEW (November and December, 1936), I relinquish to other priests (who may combine greater youthfulness and energy than I now possess) the pleasant and helpful task of searching the said *Dictionnaire* and of reporting to the present series of Conferences any " finds " or even the absence thereof. For knowledge is sometimes negative as well as positive. For instance, the patient ringer of a doorbell would be gratified if he could see, in a prominent place, some such legend as: " Will be back at 2 P. M." Similarly, the report that nothing *ad hoc* is in the

Dictionnaire will be helpful. Meanwhile, I may confess to a graceless suspicion that the *Dictionnaire* will not supply us with an appropriate "find". Howbeit, *experientia docet*. And even such an experience is negatively helpful.

II.

Rt. Rev. and dear Monsignor:

The other day I happened to read your article "Sacerdos alter Christus" in the May issue of the ECCLESIASTICAL REVIEW. I have not had the opportunity to read the previous contributions to the quest; hence I may perhaps repeat something already said by other searchers. Your interesting treasure-hunt suggests the following considerations.

It is probable that the origin of the sentence "Sacerdos alter Christus" is to be sought in the Orient, among the Greek writers. The thought is intimately connected with these three Greek concepts or doctrines. First, that of *mediation*: Christus, mediator Dei et hominum, and the priest is the delegated mediator Dei et hominum, (the character of mediator is essential to the Greek conception of priesthood). Secondly, the doctrine of *communication* or *participation*; the priest participates in the priesthood of Christ. Thirdly, the doctrine of the *mystical body* of Christ: the priest is a principal member of the body whose head is Christ. These ideas are favorites with St. Paul and around them he builds the framework of his theology.

St. Paul is the "Doctor Gentium," the "apostle of the Hellenistic world" (the New Testament always uses the expression ἕλληνες = Grecian, which the Vulgate translates as "Gentes"). Just as St. John took the term λόγος which was general in the philosophic-religious literature of Asia Minor for his Prologue, so St. Paul uses for his Christology the above mentioned ideas which were common to the Greek philosophers. For the first we find the doctrine of mediation in Plato (cf. Sympos. 202 E, 203 A; Phaedon, 97 E, etc.); cf. too his disciple *Aristotle* (Metaph. lib. X, Cap. 7); *Plato* also has the doctrine of participation or communication (cf. Phaedros 246 D; Leges XII, 947 A, 950 E; Sympos. 208 B, etc.) It is found also in *Aristotle, Porphyry, Plotinus* and other Neo-Platonists, whence it passes on to the *Scholastics* through the Boethian translations and commentaries of Aristotle, and finally through the Arabian philosophers translated into Latin by the "*School of Translators*" at Toledo. The doctrine of the "social organism" was known by *Xenophon*. *Seneca* at Rome spoke about this matter (De clement. lib. II), also *Tacitus* (Annal. 1, 12, 11) and *Suetonius* (Aug. 48, etc.).

These Oriental writers wrote *ex professo* on the priesthood:

a) St. *Ephraem*, De sacerdotio, (Migne, P. G. 48, 1067-1070).

b) St. *Gregory of Nazianzus*, Oratio II, (Migne, P. G. 35, 407-514).

c) St. *John Chrysostom*, De sacerdotio, (Migne, P. G. 47, 532-692) who used the works of St. Ephraem and of St. Gregory of Nazianzus.

d) *Symeon of Thessalonica*, De sacerdotio, (Migne, P. G. 155, 953-976).

In the West, *Tertullian* and *Lactantius* are the first to write about this subject, specially about the priesthood of Christ. They did not write special treatises. Only several centuries after the Oriental Fathers do we find in the Latin Church the following books:

a) St. *Peter Damian*, De dignitate sacerdotis, (Migne, P. L. 145, 495-498).

b) St. *Bernard*, Instructio sacerdotis, in the second part ch. 8 treats De sacerdotum dignitate, (Migne, P. L. 184, 784).

c) *Hugo of St. Victor*, De presbyteris, (Migne, P. L. 1766).

d) *Herrman von Schilditz*, O.S.A., Speculum sacerdotum (inspired by the books of St. John Chrysostom on the priesthood).

Here are some thoughts similar to that contained in the sentence " Sacerdos alter Christus ":

a) *St. John Chrysostom* (Hom. 50, n. 3 in Matth., Migne, P. G. 58, 507) speaking on the sacraments says: " Man does not perform one thing and He (Christ) another, but it is Christ who does both things ... as in baptism the priest does not baptize you, but God is the performer."

b) *St. Isidore of Pelusium* (lib. II, ep. 52, Migne, P. G. 78, 493 C): " The priesthood is something divine."

c) *Symeon of Thessalonica*, (De sacerd., Migne, P. G. 155, 965 B): " The bishop is an image of Jesus, according to him the priest also, because he offers the mysterious sacrifice."

d) *St. Ambrose*, (Ex. in ps. 38, n. 26, Migne, P. L. 14, 1102 B): " Videbis lumen aeternum, atque perfectum sacerdotem: cujus hic imagines videbas Petrum, Paulum ... "

e) *St. Paulinus Nolanus*, (Carm. 25, 239): " Christorumque (sc. sacerdotum) domus sit domus haec Memoris ": note the expression " *christus* " used to designate the priest.

f) *St. Augustine*, (ep. 89, n. 5, Migne, P. L. 33, 311): " Ipse (Christus) est qui baptizat " (cf. above St. John Chrysostom).

g) *Hugh of St. Victor*, (De presbyteris, c. 2. P. 6, C. 6, Migne, P. L. 176, 451): " Christus baptizat."

h) *St. Thomas Aquinas*, (3a., qu. 63, a. 3, n. 5): "Character sacramentalis est quaedam participatio sacerdotii Christi in fidelibus suis."

Concerning the expression "Christianus alter Christus":

a) *St. Gregory Nyssa* writes (De professione christiana, Migne, P. G. 46, 244 B): Christianity is an imitation of the divine nature; and in the De perfecta christiani forma, (Migne, P. G. 46, 284 A): What, then, must be do who is worthy of the great surname of Christ?"

b) The word "christus" means "christianus" in:

1) *Rufinus*, (Hist. 1, 4, 9): "Ipsos jam tunc non solum christianos, sed et christo esse appellatos divina testantur eloquia"; (Apol. Orig. 5 p. 588): "Ab uno enim Christo multi fiunt christi."

2) *St. Augustine*, (De civit. Dei, 20, 10): "Omnes christos dicimus propter mysticum chrisma."

3) *Sedulius*, (Op. pasch. 2, 7): "Dominum Christum, a quo christi sunt nuncupati."

4) *Origen*, (in Matth. 12, 11): "Secundum Christi nomen omnes qui sunt illius, christi dicuntur."

5) *Concilium Ephesinum*, in the year 431 (Mansi, 5, 481 C): "A chrismate christi vocantur." I take these five quotations from the "Thesaurus Linguae Latinae." Onomast., fasc. III, 412, 80 seq.

I may be permitted to make the following tentative deductions:

a) The "Sacerdos alter Christus" is probably the oldest form.

b) In the cited expressions of the ecclesiastical writers is contained, as in germ, that phrase.

c) Perhaps Fr. *Luis de La Puente* confounded St. Gregory of Nyssa with St. Gregory of Nazianzus, who was the first to write about the priesthood in Greek. Besides, it is possible that La Puente cites a *thought* of St. Gregory, not his words, even if he brings a quotation.

d) I believe that the "Sacerdos alter Christus" either originated among the Greek Fathers, or if it comes from the Latin, that it is posterior to the seventh century. I have read the articles "Christus," "christianus" and "alter" in the *Thesaurus Linguae Latinae* (Editus auctoritate et consilio Academiarum Quinque Germanicarum Berolinensis Gottingensis Lipsiensis Monacensis Vindobonensis) and I could not find the sentence. (The word "sacerdos" is not yet published.) Now the *Thesaurus* covers from the very beginnings of Latin up to the seventh century, and it would cite this phrase, if it was anterior to the seventh century, because it is very important and characteristic.

The grand card-registry of the *Thesaurus* is in Munich (although as yet only sections of it have been printed in the *Thesaurus ling. Lat.*). In the card-registry practically complete, is a true history of every

Latin word and its usages and meanings from the oldest time until the seventh century at least. If you care to ask the editors to join in the treasure-hunt, I give you the address: Dr. G. Meyer, Redaktor des " Thesaurus Linguae Latinae " Maximilianeum, München, Germany.

Yours sincerely,

FR. ISIDORE RODRIGUEZ, O.F.M., PH.D.

May 17, 1937.
St. Bonaventure, New York

Father Rodriguez argues quite plausibly that the origin of the idea expressed in Latin as " Sacerdos alter Christus " is to be found in the Greek Fathers, some of whom (quoted appropriately by him) wrote specifically on the Catholic priesthood. Meanwhile, however, he also refers to the Latin Fathers and their works. He thinks that the *Sacerdos* form antedates the *Christianus* form—something that would seem to run counter to the rather common attribution of " Christianus alter Christus " to Tertullian. If the *Sacerdos* form is originally Latin, he considers it " posterior to the seventh century ". Our good friend, " the Californian," opined that the formula could very probably be found in medieval sermons—a large source which has been only slightly uncovered, so far as I know, at least in England (as Owst seems to intimate, in his fairly large volume, *Preaching in Medieval England*). Father Rodriguez suggests writing to the redactor of the *Thesaurus Linguae Latinae* for possible information of the *Sacerdos*, a word which " is not yet published " in the *Thesaurus*. On the other hand, he has himself looked up " Christus ", " christianus ", and " alter ", without finding our " alter Christus " formula in the *Thesaurus*. He infers that the expression does not antedate the seventh century. Meanwhile, he points, in his concluding paragraph, to the practically complete card-registry of the *Thesaurus*, portions of which have not as yet been printed, as a possible source of information on our formula, because our formula is, as he declares in his penultimate paragraph, " very important and characteristic ". Which of my readers will consult Dr. Meyer on our formula? As I remarked in reply to a somewhat similar suggestion made by Father Vopátek, I have " done my bit " in the two papers on the " alter Christus," and must relinquish to more energetic pens the really pleasant task of such further study. If the

" alter Christus " does not antedate the seventh century, as Fr. Rodriguez surmises, what becomes of the general reference to " the Fathers "? St. Bernard, sometimes styled " the last of the Fathers," has been credited with the " Sacerdos alter Christus " formula, in a European clerical magazine, without mention of the work, however.

H. T. HENRY.

The Catholic University of America.

CATHOLICS WHO MOVE TO OTHER PARISHES.

To the Editor, THE ECCLESIASTICAL REVIEW.

One outstanding cause for leakage from the Church is the constant migration of young people from the rural sections to the cities. With the advancing mechanization of the farm, fewer hands are required: so the boys and girls go to the cities looking for work. This is unavoidable and cannot be stopped, in spite of all that might be said for the advantages of rural life. There they may attend church, they may not. Away from home there is no one to direct them and in many, if not most, cases the pastors are unaware of their existence.

To remedy this situation I have for several years past made a pertinent remark in my announcements at least once a year, asking those who have in mind to wander away to come to the rectory, inform me of their going and receive from me an introduction to some priest at the place to which they want to go. I do not know any priests in the industrial centers, which really does not matter, since we should all be interested in the welfare of the faithful. When any of them return I make inquiry about their work and experiences and also whether my introduction helped them. Their reports have been very cheering. The pastors received them cordially, were delighted in fact, introduced them to other Catholic young people and helped them in other ways also.

It was therefore a sad disappointment to hear otherwise this spring. Four of our young men had gone to one of our industrial centers looking for work. Not only did they receive the cold shoulder but were not even admitted to the august presence. Three are still away, one returned to tell the story. Do you not think that coöperation of rural and city pastors along this line might do a lot of good?

M. HAAS.

Potosi, Wisconsin.

SUPPLYING MISSALS FOR THE CONGREGATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

The man in the pew is after all an important factor in every church. He has his rights: he has his duties; he has his virtues: he has his faults. His rights and virtues must be respected; his duties and faults must be emphasized. To do both properly, is often a difficult problem because of circumstances and misunderstandings. Be that as it may, there is one point that deserves the attention of both the pastor of the church and the man in the pew. The purpose of the church is to help the parishioner in the discharge of his sacred duties toward God, and the man in the pew naturally looks to his pastor for assistance to perform these duties properly, devoutly, and cheerfully.

The principal duty to be attended to by every member of the church or parish is to worship God. The principal act of worship for every parishioner is to assist at Holy Mass on Sundays and holydays of obligation. It is no more than fair, therefore, that every reasonable effort should be made to enable the man in the pew to perform this most important act of worship in a manner befitting the sincerity of his faith and the sanctity of God. We all know how helpless man is when there is question of complying with his religious duties toward God, his Lord and Master. In order to make sure that man would do something to pay tribute to his Creator and Redeemer, Holy Mother Church has carried out most solemnly throughout the centuries that most wonderful command of her Divine Founder: "Do this in commemoration of Me." Recognizing this command of Christ as one of the greatest importance, the Church from the very beginning performed this most sacred rite with the simplest form of ceremonial. "They broke bread," we read in the Acts of the Apostles. Gradually this commemoration of Christ was surrounded with a wealth of ceremonial which now we see in this principal act of divine worship, the Holy Sacrifice of the Mass.

We know from history how the Holy Sacrifice of the Mass was developed into the most beautiful, most expressive, most sublime act of divine worship. The wording of the prayers recited during the celebration of the Mass indicates quite clearly and expressly that it is to be a holy sacrifice, an act of divine

worship performed by the priest and the people, uniting their sentiments in acts of petition, of thanksgiving, of propitiation, and of adoration. What is more natural, therefore, than that both priest and people should unite in rendering homage to God in every sense of the word? What is more desirable, then, than that both priest and people should unite in words that will best express their faith, their adoration, their needs and their hopes?

We can well understand how it was impossible for the Church during the early centuries, to place in the hands of all the faithful a copy of the readings and prayers used by the priest at Holy Mass. Even after the invention of printing this was not to be thought of for many reasons. Yet, in the course of time we read of Missals published in the vernacular for the use of the faithful.* It was good, but it was a method of assisting at the Holy Sacrifice of the Mass that not all the congregation could follow. To follow the Missal correctly with its varying rubrics one requires a knowledge and an education that not all the faithful possess.

Nevertheless, such worshipers can now practically gain the same point by using what we may call a " Quasi-Missal ". This name may be used for a book that contains the essential parts of the Mass, which are the same every day and at every Mass. Only the Collects, Epistles and Gospels are different every day or are " proper ", as we say, according to the feast or the special intention of the priest who celebrates the Mass. This method therefore, would make it possible for everybody to assist at Mass intelligently and devoutly, by following the priest from the beginning to the end of the Mass.

But here we meet with a difficulty. Many persons will not bring a prayer book to church, either for Mass or for evening devotions. How can we obviate this difficulty? Some pastors have adopted a method which is used in most non-Catholic

* How well this was done we learn from: " The Lay Folks' Mass Book," in Medieval England, edited by Canon Simmons. This same popular book received quite an extensive treatment by Sister Loretta McGarry, in her doctoral dissertation published by the Catholic University in Washington.—" The Vernacular Missal in Religious Education " by Rev. P. Bussard, is another proof of the popularity of such a custom. —For the less educated people a number of translations of the Latin Missal were printed with explanations and pictures. (See: THE ECCLESIASTICAL REV. 1902, vol. 26 & 27.)—These vernacular mass-books were mostly published in High German and Flemish; only a few in French. Whilst the Imitation of Christ and some lives of the Saints were printed to be distributed *gratis*, we find that the great number of bibles and missals and other devotional books were printed to be sold to the laity.

churches. The pastors furnish " Quasi-Missals " and place them in special brackets fastened to the pews.

It will not require many words to show the faithful the great advantage of such a method. Moreover, they will understand the Mass better, find it more interesting, feel more satisfied that they have assisted at Mass with great spiritual profit. They will realize that they have done their duty towards God and themselves. Even children in the higher grades can easily be instructed in the use of these " Quasi-Missals ", and it will then become a pleasure to them to assist at Holy Mass simply because they understand the services. Again, children who become accustomed to using these books now, will naturally continue to use them, because they are familiar with that prayer book and they have learned to use it in following the priest at the altar. That is certainly one great object to be gained: love for divine services because they are understood.

Some say the Rosary during Mass, a practice laudable under the circumstances, but how often is that prayer merely a prayer of the lips. How seldom do such people say fervently with their whole heart: My Jesus, I believe all that Thou hast revealed! O Jesus, I love Thee with all my heart! I hope in Thee! My God, I am sorry for all my sins! Pardon me, I beseech Thee! O Jesus, I adore Thee here in the Blessed Sacrament! O Jesus, help me to avoid this sin, this dangerous company! Assist me to give up this bad habit! Help me to do my Christian duty as a father, mother, child! And yet, are not such prayers the object which Christ had in view when He instituted Holy Mass as a daily sacrifice accompanied by appropriate prayers? And is not this the very same purpose that the Church has in view when she obliges all the faithful to hear Mass on Sundays and holydays? And does not the Church expect her priests to assist her children as much as possible to attend properly to this most sublime religious duty of hearing Mass on Sundays and holydays in a most devout manner? Anything and everything that will prove conducive to such an end should be welcome and deserve consideration.

Publishers of prayer books can furnish such " Quasi-Missals " in different styles, so as to satisfy any particular taste or method. As with all radical changes or new methods in parochial improvements, the first expense may prove discouraging, but if the plan

or purpose is well understood before it is inaugurated, the parishioners will not hesitate to contribute their share toward making attendance at divine services more attractive.

As is the case with all new ideas or undertakings, we shall always meet with objections to an untried project. We find the main difficulty in our plan to be the danger of losing books by theft. How great that danger may become, it is hard to foresee. One day I went out sight-seeing in Boston, where I entered a prominent Episcopal Church to admire its architecture. Noticing a large display of Bible, Books of Common Prayer and Hymn-books in all the pews, I asked the janitor whom I met, whether many such books disappeared, and he answered: " I have not missed any as yet." On another occasion I asked a Catholic pastor who had placed hundreds of quite large devotional books in the pews of his church, whether he was not afraid that a book might be stolen now and then? " Well, no! " he replied, " and for that matter, the book will do the person no harm! " We may, then, well put aside the one and only objection based on a financial loss, which, however, would be far outweighed by the spiritual gain. In all probability the novelty of seeing such books on display in the church would gradually wear off, and very little loss would be suffered, whereas the spiritual gain for the members of the Church would be beyond measure.

FRANCIS AUTH, C.SS.R.

Philadelphia, Pa.

" GOD, THE SAVIOUR," IN THE PSALMS.

The pious Israelite certainly was deeply convinced that God is his Saviour. Reading the Psalms, we find several hundred instances, an overwhelming number of texts from 114 Psalms. Even these are probably not complete.

What we must keep in mind, however, is the fact that in most of the cases we find the ideas of God and salvation combined, and, what is very important, mean Jesus (=God is Salvation).

Of course, this idea of God, the Saviour (= Jesus), is not only found in the Psalms, but also elsewhere in the Prophets, notably in the Canticles — e. g., Jeremias 31: 11, *Redemit Dominus Jacob et liberavit eum de manu potentioris.* Isaias

45: 15-26 expresses the same idea five times; especially strong is verse 17: *Israel salvatus est in Domino salute aeterna.* Again we read in Isaias 12: 3 the exulting promise: *Haurietis aquas in gaudio de fontibus Salvatoris.*

Small wonder, indeed, if we find similar phrases on the lips of the devout Israelite at the advent of Christ Jesus. The Blessed Virgin exclaims in the Magnificat: *Exultavit spiritus meus in Deo salutari meo* (= *Jesu meo*). Zachary's Benedictus is full of the idea (*cornu salutis*). Simeon, beholding Jesus, prays: *Viderunt oculi mei salutare tuum.*

Salvation was something very real with the Israelite. At every turn of troubles and trials he prayed: *Salvum me fac,* most urgently, insistingly. What a consolation and confidence must have filled his heart at the thought that *copiosa apud eum redemptio et ipse redimet Israel* (Ps. 129).

It is a pity, indeed, that in our days the name of Jesus, the divine Saviour, does not convey the idea of salvation and redemption with the same power. How many thousands of Christians adoring the Sacred Host, do not know and do not feel that Jesus means God is the Saviour. Jesus just seems to be a name without a meaning. The following texts will show that the hoping Israelite felt otherwise:

Multi dicunt animae meae: Non est *salus* ipsi in Deo ejus. Ps. 3: 2.
Tu autem, *Domine, susceptor* meus. Ps. 3: 4.
Dominus suscepit me. Ps. 3: 6; 117: 13.
Salvum me fac, Deus meus. Ps. 3: 7.
Domini est *salus.* Ps. 3: 9.
Domine, singulariter in spe *constituisti* me. Ps. 4: 10.
Domine, ut *scuto* bonae voluntatis *coronasti* nos. Ps. 5: 13.
Eripe animam meam: *salvum* me fac. Ps. 6: 5.
Salvum me fac . . . , et *libera* me. Ps. 7: 2.
Dum non est qui *redimat,* neque qui *salvum* faciat. Ps. 7: 3.
Justum *adjutorium* meum a Domino, qui *salvos facit* rectos. Ps. 7: 11.
Destruas inimicum et ultorem. Ps. 8: 3.
Dominus *refugium* pauperi: *adjutor* in opportunitatibus. Ps. 9: 10.
Exaltas me de portis mortis. Ps. 9: 15.

Exsultabo in *salutari* tuo. Ps. 9: 16.
Orphano tu eris *adjutor*. Ps. 9: 35 (10: 14).
Salvum me fac, Domine. Ps. 11: 2.
Ponam in *salutari*. Ps. 11: 6.
Tu, Domine, *servabis* nos: et *custodies* nos. Ps. 11: 8.
Exsultabit cor meum in *salutari* tuo. Ps. 12: 6.
Quis dabit ex Sion *salutare* Israel? Cum *averterit* Dominus *captivitatem* plebis suae . . . Ps. 13: 7.
Restitues hereditatem meam mihi. Ps. 15: 5.
A *dextris est* mihi, ne commovear. Ps. 15: 8.
Non derelinques animam meam. Ps. 15: 10.
Salvos facis sperantes in te. Ps. 16: 7.
Custodi me: ut pupillam oculi. Sub umbra alarum tuarum *protege* me. Ps. 16: 8-9.
Eripe animam meam. Ps. 16: 13; 63: 2.
Fortitudo mea: Dominus firmamentum meum, et *refugium* meum, et *liberator* meus. Deus meus *adjutor* meus. . . . *Protector* meus, et cornu *salutis* meae, et *susceptor* meus. Ps. 17: 1-3.
Ab inimicis *salvus ero*. Ps. 17: 4.
Misit de summo, et *accepit* me: et *assumpsit* me. Ps. 17: 17.
Eripuit me. Ps. 17: 18.
Eduxit me in latitudinem: *salvum* me fecit. Ps. 17: 20.
Populum humilem *salvum* facies. Ps. 17: 28.
Illumina tenebras meas. Ps. 17: 29.
In te *eripiar* a tentatione. Ps. 17: 30.
Dedisti mihi protectionem *salutis* tuae: dextera tua *suscepit* me. Ps. 17: 36.
Exaltatur Deus *salutis* meae. Ps. 17: 47.
Liberator meus. Ps. 17: 48.
A viro iniquo *eripies* me. Ps. 17: 52.
Magnificans *salutes* Regis. Ps. 17: 54.
Domine, *adjutor* meus, et *redemptor* meus. Ps. 18: 15.
Protegat te nomen Dei Jacob. Ps. 19: 2.
Mittat tibi *auxilium* . . . : *tueatur* te. Ps. 19: 3.
Laetabimus in *salutari* tuo. Ps. 19: 6.
Salvum fecit Dominus. *Salus* dexterae ejus. Ps. 19: 7.
Domine, *salvum* fac regem. Ps. 19: 10.
Super *salutare* tuum exsultabit vehementer. Ps. 20: 2.
Gloria ejus in *salutari* tuo. Ps. 20: 6.

Longe a *salute*. Ps. 21: 1.
Liberasti eos. Ps. 21: 4.
Salvi facti sunt. Ps. 21: 5.
Eripiat eum: *salvum* faciat eum. Ps. 21: 8.
Ne elongaveris auxilium tuum a me: ad defensionem meam conspice. Ps. 21: 20.
Erue a framea, Deus, animam meam. Ps. 21: 21.
Salva me ex ore leonis. Ps. 21: 22.
Non timebo mala: quoniam tu mecum es. Ps. 22: 4.
Hic accipiet . . . misericordiam a Deo, *salutari* suo. Ps. 23: 5.
Deus, *salvator* meus. Ps. 24: 5.
Domine, *propitiaberis* peccato meo. Ps. 24: 11.
Ipse *evellet* de laqueo pedes meos. Ps. 24: 15.
De necessitatibus meis *erue* me. Ps. 24: 7.
Erue me. Ps. 24: 20; 38: 9; 42: 1; 143: 11.
Libera, Deus, Israel. Ps. 24: 22.
Redime me. Ps. 25: 11; 118: 134, 154.
Dominus *illuminatio* mea, et *salus* mea. Dominus *protector* vitae meae. Ps. 26: 1.
In die malorum *protexit* me. Ps. 26: 5.
In petra *exaltavit* me. Ps. 26: 6.
Adjutor meus esto . . . neque despicias me, Deus *salutaris* meus. Ps. 26: 9.
Dominus *adjutor* meus, et *protector* meus . . . et *adjutus* sum. Ps. 27: 7.
Protector salvationum Christi sui est. Ps. 27: 11.
Salvum fac populum tuum, Domine. Ps. 27: 12.
Dominus *virtutem* populo suo *dabit*. Ps. 28: 11.
Domine . . . *salvasti* me. Ps. 29: 4.
Praestitisti decori meo *virtutem*. Ps. 29: 8.
Domine, . . . *libera* me. Ps. 30: 2.
Accelera, ut *eruas* me. Esto mihi in Deum *protectorem*: et in domum refugii, ut *salvum* me facias. Ps. 30: 3.
Fortitudo mea, et *refugium* meum es tu . . . *deduces* me, et *enutries* me. Ps. 30: 4.
Educes me de laqueo . . . tu es *protector* meus. Ps. 30: 5.
Redemisti me, Domine. Ps. 30: 6.
Salvasti animam meam. Ps. 30: 8.
Nec conclusisti me in manibus inimici: statuisti in loco spatioso pedes meos. Ps. 30: 9.

Eripe me de manu inimicorum. Ps. 30: 16.
Salvum me fac . . . , Domine. Ps. 30: 17.
Abscondes eos in *abscondito* faciei tuae. *Proteges* eos in tabernaculo tuo. Ps. 30: 21.
Remisisti impietatem peccati mei. Ps. 31: 5.
Tu es *refugium* meum: . . . *erue* me a circumdantibus me. Ps. 31: 7.
Non salvatur rex per multam virtutem: et gigas *non salvabitur* in multitudine virtutis suae. Ps. 32: 16.
Fallax equus ad *salutem*: in abundantia autem virtutis suae *non salvabitur*. Ps. 32: 17.
Oculi Domini super metuentes eum . . . Ut *eruat* a morte animas eorum. Ps. 32: 18-19.
Adjutor et *protector* noster est. Ps. 32: 20.
Salvavit eum. Ps. 33: 7.
Liberavit eos. Ps. 33: 18; 106: 13, 19.
Humiles spiritu *salvabit*. Ps. 33: 19.
Liberabit eos Dominus. Ps. 33: 20.
Custodit Dominus omnia ossa eorum. Ps. 33: 21.
Redimet Dominus animas. Ps. 33: 23.
Exsurge in *adjutorium* mihi. Ps. 34: 2.
Anima . . . delectabitur super *salutari* suo. Ps. 34: 9.
Eripiens inopem de manu fortiorum. Ps. 34: 10.
Homines, et jumenta *salvabis*, Domine . . . Ps. 35: 7.
Salus autem justorum a Domino: et *protector* eorum. Ps. 36: 39.
Adjuvabit eos Dominus, et *liberabit* eos: et *eruet* eos . . . et *salvabit* eos. Ps. 36: 40.
Intende in *adjutorium* meum, Domine, Deus *salutis* meae. Ps. 37: 23.
Eduxit me de *lacu* miseriae . . . statuit super petram pedes meos. Ps. 39: 3.
Salutare tuum dixi. Ps. 39: 11.
Misericordia tua et veritas tua semper *susceperunt* me. Ps. 39: 12.
Eruas me: Domine, ad *adjuvandum* respice. Ps. 39: 14.
Diligunt *salutare* tuum. Ps. 39: 17; 69: 5.
Adjutor meus et *protector* meus. Ps. 39: 18.
Liberabit eum Dominus. Ps. 40: 2.
Non tradat eum in animam inimicorum ejus. Ps. 40: 3.
Sana animam meam. Ps. 40: 5.
Confirmasti me in conspectu tuo. Ps. 40: 13.

Salutare vultus mei, et Deus meus. Ps. 41: 6-7, 12; 42: 5.
Susceptor meus es . . . Ps. 41: 10.
Brachium eorum *non salvabit* eos: Sed dextera tua. Ps. 43: 4.
Mandas *salutes* Jacob. Ps. 43: 5.
Gladius meus *non salvabit* me. *Salvasti* enim nos. Ps. 43: 7, 8.
Redime nos propter nomen tuum. Ps. 43: 26.
Deus noster *refugium*, et *virtus: adjutorium*. Ps. 45: 2.
Arcum *conteret*, et *confringet* arma . . . Ps. 45: 10.
Subjecit populos nobis. Ps. 46: 4.
Deus *redimet* animam. Ps. 48: 16.
Eruam te. Ps. 49: 15.
A peccato meo *munda* me. Ps. 50: 4.
Iniquitates meas *dele*. Ps. 50: 11.
Redde mihi laetitiam *salutaris* tui. Ps. 50: 14.
Libera me . . . Deus *salutis* meae. Ps. 50: 16.
Ecce homo, qui non posuit Deum *adjutorem* suum. Ps. 51: 9.
Quis dabit ex Sion *salutare* Israel? cum *converterit* Deus *captivitatem* plebis suae . . . Ps. 52: 7.
Deus, in nomine tuo *salvum* me fac. Ps. 53: 3.
Deus *adjuvat* me . . . *susceptor* est animae meae. Ps. 53: 6.
Eripuisti me. Ps. 53: 9.
Expectabam eum, qui *salvum* me fecit. Ps. 54: 9.
Dominus *salvabit* me. Ps. 54: 17.
Redimet in pace animam meam. Ps. 54: 19.
Pro nihilo *salvos* facies illos. Ps. 55: 8.
Liberavit me. Ps. 56: 4.
Eripuit animam meam. Ps. 56: 5; 114: 8.
Eripe me . . . Deus . . . et *libera* me. Ps. 58: 2.
Eripe me . . . *salva* me. Ps. 58: 3.
Protector meus, Domine. Ps. 58: 12; 143: 2.
Factus es *susceptor* meus, et *refugium* meum. Ps. 58: 17.
Adjutor meus . . . Deus, *susceptor* meus. Ps. 58: 18.
Liberentur dilecti tui: *Salvum* fac. Ps. 59: 6-7.
Da nobis *auxilium* . . . quia vana salus hominis. Ps. 59: 13.
In petra *exaltasti* me. Deduxisti me . . . turris fortitudinis. Ps. 60: 3-4.
Protegar in velamento alarum tuarum. Ps. 60: 5.
Ab ipso enim *salutare* meum. Ps. 61: 2.
Deus . . . *salutaris* meus: *susceptor* meus. Ps. 61: 3.
Deus . . . *salvator* meus: *adjutor* meus. Ps. 61: 7.

In Deo *salutare* meum . . . Deus *auxilii* mei. Ps. 61: 8.
Deus *adjutor* meus. In velamento alarum tuarum exultabo. Ps. 62: 8.
Protexisti me. Ps. 63: 3.
Deus *salutaris* noster. Ps. 64: 6.
Non dedit in commotionem pedes meos. Ps. 65: 9.
Eduxisti nos in refrigerium. Ps. 65: 12.
In omnibus gentibus *salutare* tuum. Ps. 66: 3.
Eduxit vinctos. Ps. 67: 7.
Deus *salutarium* nostrorum. Ps. 67: 20.
Deus *salvos* faciendi. Ps. 67: 21.
Salvum me fac, Deus . . . Ps. 68: 2.
In veritate *salutis* tuae. Ps. 68: 14.
Libera me . . . Ps. 68: 15; 108: 21; 141: 7.
Libera eam . . . eripe me. Ps. 68: 19.
Salus tua, Deus, suscepit me. Ps. 68: 30.
Deus *salvam* faciet Sion. Ps. 68: 36.
Deus, in *adjutorium* meum intende: Domine, ad adjuvandum me festina. Ps. 69: 2.
Adjutor meus, et *liberator* meus es tu. Ps. 69: 6.
Libera me, et eripe me. Salva me. Ps. 70: 2.
Esto mihi in Deum protectorem . . . ut *salvum* me facias. Firmamentum meum, et refugium meum est tu. Ps. 70: 3.
Deus meus, *eripe* me. Ps. 70: 4.
Tu es *protector* meus. Ps. 70: 6.
Tu *adjutor* fortis. Ps. 70: 7.
Deus meus, in auxilium meum respice. Ps. 70: 12.
Anima mea, quam *redemisti.* Ps. 70: 23.
Salvos faciet filios pauperum. Ps. 71: 4.
Liberabit pauperem. Ps. 71: 12.
Animae pauperum *salvas* faciet. Ps. 71: 13.
Redimet animas. Ps. 71: 14.
Tenuisti manum dexteram meam . . . *suscepisti* me. Ps. 72: 24.
Redemisti virgam hereditatis tuae. Ps. 73: 2.
Operatus est *salutem.* Ps. 73: 12.
Salvos faceret mansuetos . . . Ps. 75: 10.
Redemisti . . . populum tuum. Ps. 76: 16.
Deus adjutor est eorum: et Deus excelsus *redemptor* . . . Ps. 77: 35.
Redemit eos. Ps. 77: 42.

Adjuva nos, Deus, *salutaris* noster . . . propitius esto peccatis nostris. Ps. 78: 9.
Salvos facias nos. Ps. 79: 3.
Salvi erimus. Ps. 79: 4, 8, 20.
Divertit ab oneribus dorsum ejus. Ps. 80: 7.
Liberavi te. Ps. 80: 8.
Protector noster, aspice, Deus. Ps. 83: 10.
Avertisti captivitatem. Ps. 84: 2.
Remisisti iniquitatem. Ps. 84: 3.
Salutare tuum da nobis. Ps. 84: 8.
Custodi animam meam . . . *salvum* fac servum tuum, Deus . . . Ps. 85: 2.
Eruisti animam . . . Ps. 85: 13.
Salvum fac filium . . . Ps. 85: 16.
Domine, *adjuvisti* me. Ps. 85: 17.
Deus *salutis* meae. Ps. 87: 2.
In beneplacito exaltabitur cornu nostrum. Ps. 88: 18.
Manus mea auxiliabitur ei: et brachium meum confortabit eum. Ps. 88: 22.
Et *concidam* . . . inimicos ejus: et odientes eum in *fugam convertam*. Ps. 88: 24.
Deus meus, et susceptor *salutis* meae. Ps. 88: 27.
Domine, *refugium* factus es nobis. Ps. 89: 1.
In *adjutorio* Altissimi, in *protectione* Dei . . . Ps. 90: 1.
Susceptor meus es tu, et *refugium* meum. Ps. 90: 2.
Ipse *liberavit* me. Ps. 90: 3.
Scuto circumdabit te veritas eius. Ps. 90: 5.
Altissimum posuisti *refugium* tuum. Ps. 90: 9.
Liberabo eum: protegam eum. Ps. 90: 14.
Eripiam eum. Ps. 90: 15.
Ostendam illi *salutare* meum. Ps. 90: 16.
Dominus adjuvit me. Ps. 93: 17.
Misericordia tua, Domine, *adjuvabat* me. Ps. 93: 18.
Consolationes tuae laetificaverunt animam meam. Ps. 93: 19.
Factus est mihi Dominus in *refugium*: et Deus meus in adjutorium . . . Ps. 93: 22.
Jubilemus Deo, *salutari* nostro. Ps. 94: 1.
Annuntiate . . . *salutare* ejus. Ps. 95: 2.
Custodit Dominus animas . . . *liberabit* eos. Ps. 96: 10.
Salvavit sibi dextera ejus. Ps. 97: 1.

Notum fecit Dominus *salutare* suum. Ps. 97: 2.
Viderunt . . . *salutare* Dei nostri. Ps. 97: 3.
Qui propitiatur omnibus iniquitatibus . . . qui sanat omnes infirmitates tuas. Ps. 102: 3.
Redimit . . . vitam tuam. Ps. 102: 4.
Non reliquit hominem nocere eis. Ps. 104: 14.
Et *eduxit* eos cum argento . . . Ps. 104: 37.
Expandit nubem in protectionem eorum. Ps. 104: 39.
Eduxit populum suum in exsultatione. Ps. 104: 43.
Visita nos in *salutari* tuo. Ps. 105: 4.
Salvavit eos propter nomen suum. Ps. 105: 8.
Salvavit eos de manu odientium. Ps. 105: 10.
Obliti sunt Deum, qui salvavit eos. Ps. 105: 21.
Saepe *liberavit* eos. Ps. 105: 43.
Salvos nos fac, Domine, Deus noster. Ps. 105: 47.
Redempti sunt a Domino, quos redemit de manu . . . Ps. 106: 2.
Eripuit eos. Ps. 106: 6.
Deduxit eos. Ps. 106: 7.
Satiavit animam inanem. Ps. 106: 9.
Eduxit eos de tenebris . . . vincula eorum disrupit. Ps. 106: 14.
Contrivit portas aereas: et vectes ferreos confregit. Ps. 106: 16.
Sanavit eos . . . *eripuit* eos. Ps. 106: 20.
Eduxit eos. Ps. 106: 28.
Adjuvit pauperem. Ps. 106: 41.
Liberentur dilecti tui. *Salvum* fac dextera tua. Ps. 107: 7.
Da nobis auxilium. Ps. 107: 13.
Adjuva me, Domine. Ps. 108: 26.
Astitit a dextris pauperis. Ps. 108: 31.
Exortum est in tenebris lumen rectis. Ps. 111: 4.
Suscitans a terra inopem. Ps. 112: 7.
Adjutor eorum et protector. Ps. 113: 10, 11.
Domine, *libera* animam meam. Ps. 114: 4; 119: 2.
Dominus . . . *liberavit* me. Ps. 114: 6.
Calicem *salutaris* accipiam. Ps. 115: 4 (13).
Dirupisti vincula mea. Ps. 115: 7 (16).
Dominus mihi adjutor. Ps. 117: 6, 7.
Dominus . . . factus est mihi in *salutem*. Ps. 117: 14.
Vox exultationis et *salutis*. Ps. 117: 15.
Factus es mihi in *salutem*. Ps. 117: 21, 28.
Domine, *salvum* me fac. Ps. 117: 25.

Domine: *salutare* tuum. Ps. 118: 41.
Deficit in *salutare* tuum anima mea. Ps. 118: 81.
Salvum me fac. Ps. 118: 94, 146.
Adjutor, et susceptor meus es tu. Ps. 118: 114.
Adjuva me, et *salvus* ero. Ps. 118: 117.
Oculi mei defecerunt in *salutare* tuum. Ps. 118: 123.
Eripe me. Ps. 118: 153, 170; 142: 9; 143: 7.
Exspectabam *salutare* tuum, Domine. Ps. 118: 166.
Fiat manus tua ut salvet me. Ps. 118: 173.
Concupivi *salutare* tuum, Domine. Ps. 118: 174.
Auxilium meum a Domino. Ps. 120: 2.
Custodit te. Ps. 120: 3, 5, 7.
Custodit Israel. Ps. 120: 4.
Dominus protectio tua. Ps. 120: 5.
Custodiat animam tuam Dominus. Ps. 120: 7.
Dominus custodiat. Ps. 120: 8.
Non dedit nos, in captionem. Ps. 123: 6.
Anima . . . erepta est . . . *liberati* sumus. Ps. 123: 7.
In *convertendo* Dominus *captivitatem* Sion. Ps. 125: 1.
Converte, Domine, *captivitatem* nostram. Ps. 125: 4.
Copiosa apud eum redemptio. Ps. 129: 7.
Et ipse redime Israel, ex omnibus iniquitatibus ejus. Ps. 129: 8.
Sacerdotes ejus induam *salutari.* Ps. 131: 16.
Eduxit Israel. Ps. 135: 14.
Excussit Pharaonem. Ps. 135: 15.
Traduxit populum suum per desertum. Ps. 135: 16.
Redemit nos. Ps. 135: 24.
Salvum me fecit dextera tua. Ps. 137: 7.
Manus tua deducet me: et tenebit me dextera. Ps. 138: 10.
Eripe me, Domine . . . *eripe* me. Ps. 139: 2.
Custodi me, Domine . . . *eripe* me. Ps. 139: 5.
Custodi me a laqueo. Ps. 140: 9.
Educ de custodia animam meam. Ps. 141: 8.
Educes animam meam. Ps. 142: 11.
Refugium meum: *susceptor* meus, et *liberator* meus. Ps. 143: 2.
Qui das salutem regibus, qui *redemisti* David. Ps. 143: 10.
Allevat Dominus omnes . . . et erigit omnes elisos. Ps. 144: 14.
Salvos faciet eos. Ps. 144: 19.
Custodit Dominus omnes . . . Ps. 144: 20.
Dominus solvit compeditos Dominus illuminat coecos . . . erigit elisos. Ps. 145: 7-8.

Custodit advenas . . . viduam suscipiet. Ps. 145: 9.
Sanat contritos corde. Ps. 146: 3.
Suscipiens mansuetos Dominus. Ps. 146: 6.
Exaltabit mansuetos in salutem. Ps. 149: 4.

STANISLAUS ESSER.

Kinsley, Kansas.

STATUS OF MISSIONARIES.

Qu. The statement was publicly made that rectors of missions in a Vicariate or Prefecture Apostolic were nothing more than the bishop's curates. With regard to stability of tenure of office, and also with regard to delineation of boundaries for exercise of jurisdiction, I can appreciate the similitude, for in a mission territory there is need of greater flexibility of personnel and territory. However, it seems to me that a rector of a mission governs his people and manages the business of his mission just as a pastor would, and with no greater dependence upon the bishop than the latter. In fact his faculties are greater than those of pastors in organized dioceses, and I have been informed that these faculties are received from Propaganda through the bishop rather than directly from the bishop. In at least one European Society the priests receive their faculties directly from Rome before they leave for their mission. Aside from particular prerogatives and obligations, how does the status of a pastor of a parish differ in general from that of a rector of a mission? What is the foundation, i. e., the fundamental principle underlying the distinction?

Resp. The question raised by our inquirer does not permit of a simple answer, but requires several distinctions. For this purpose it will be well to recall some principles regarding missions and missionaries.

Canon 216 § 2 prescribes that, just as fully organized Dioceses coming under the common law of the Church should be divided territorially into parishes, similarly Vicariates Apostolic and Prefectures Apostolic should be divided territorially into quasi-parishes (§ 4). While a Diocese under the common law must be entirely divided into parishes (canon 216 § 1), it is left to the discretion of the Ordinary of Vicariates and Prefectures Apostolic to divide the entire territory or certain parts—in as far as the progress of evangelization warrants—into quasi-parishes (*ubi commode fieri possit*—§ 2). This law has since the Code been further determined by two utterances of the Sacred Congregation for the Propagation of the Faith which are here printed *in extenso.*

I.

INSTRUCTIO

Circa Erectionem Quasi-Paroeciarum in Vicariatibus et Praefecturis Apostolicis.

Cum a pluribus Vicariis et Praefectis Apostolicis huic S. Consilio Christiano Nomini Propaganda dubia quaedam de quasi-paroeciis earumque erectione proposita fuerint; ad ea tollenda atque ad optatam in agendo uniformitatem inducendam, opportunum visum est sequentes tradere normas, fideliter et diligenter servandas.

1) Ea est sacrorum Canonum mens ut cuiusvis seu Vicariatus Apostolici seu Praefecturae territorium in distinctas partes dividatur, quarum singulae determinatum populum, cum propria ecclesia et peculiari pastore, habeant (can. 216 § 2). Quare Vicarii Praefectique Apostolici eo tendere debent ut Missionem sibi concreditam ad hanc suscipiendam aptae constitutionis formam adducant, et, ubi iudicaverint ad eam divisionem procedi posse, id perficere non omittant.

2) Non praepropere tamen et inconsiderate urgenda est divisio, praesertim si ea quae necessaria sunt, praevideantur defutura (can. 1415, § 3). Prae oculis in primis habeant Vicarii et Praefecti Apostolici, in erigendis quasi-paroeciis, utilitatem animarum et quibus incrementis res catholica in suis regionibus adoleverit. Res hinc serio examinetur, audita, ad normam can. 302, Consiliariorum sententia, vel etiam praecipuorum Missionariorum in congressu adunatorum, prout in can. 303 statuitur.

3) Neque tamen necesse est aut suadendum ut tempus exspectetur quo totum Vicariatus vel Praefecturae territorium in quasi-paroecias dispertiri possit; pedetentim enim et per partes utiliter etiam proceditur, ita ut una pars in quasi-paroecias dividatur, alterius partis divisione in opportunius tempus dilata.

4) Erectio quasi-paroeciae fiat per decretum Ordinarii, quo clare describantur territorii limites. Ubi vero practice hoc obtineri non possit, sufficit declarasse quae christianitates ad singulas quasi-paroecias pertineant. Decreto insuper statuatur quae sit ecclesia principalis quasi-paroeciae, nec non residentia quasi-parochi.

5) Huius decreti bina exemplaria conficiantur, quorum unum in archivo Vicariatus vel Praefecturae Apostolicae, alterum in novae erectae quasi-paroeciae actis adservetur.

6) Constituta quasi-paroecia, ipso facto oriuntur iura et obligationes quasi-parochi, quae a Codice iuris canonici sanciuntur (vid. praesertim canones 451, § 2; 454, § 4; 456; 459; 461; 1356; 306; 462 et seq.).

7) In erectis quasi-paroeciis pro matrimoniorum celebratione attendatur oportet canonibus 1096 et 1095; in locis vero ubi ipsae constitutae non sunt, Missionarii censendi sunt coöperatores Vicarii vel

Praefecti Apostolici, atque proinde cum licentia generali ab Ordinario concessa valide et licite adsistunt matrimoniis.

8) Similiter ex quasi-paroeciae erectione sequitur ut omnes ecclesiae, capellae vel oratoria, intra fines territorii quasi-paroeciae sita, subsidiaria habeantur et in eius ditione et dependentia maneant donec quasi-paroecialitatem consequantur vel a quasi-parochi cura exempta fuerint, ad normam can. 464.

9) Optimum demum consilium erit, divisione territorii in quasi-paroecias peracta, dispertiri quoque Vicariatum vel Praefecturam in aliquos districtus qui plures quasi-paroecias comprehendant, prout iam in aliquibus Vicariatibus laudabiliter factum est, ut ita etiam Vicariatus foranei adumbrentur atque aptius regimini et administrationi missionis provideatur (can. 217, 445 et seq.).

Ex aedibus S. C. Propagandae Fidei, die 25 iulii 1920.

G. M. Card. van Rossum, *Praefectus.*

L. S. C. Laurenti, *Secretarius.*[1]

II.

DECRETUM

De Definiendis Limitibus Paroeciarum in Dioecesibus S. Congregationi de Propaganda Fide Subiectis.

Ordinarii quarumdam regionum, quae hierarchica constitutione quidem gaudent, at Sacro huic Consilio Christiano Nomini Propagando subiiciuntur, cum aliquid inchoatum adhuc praeseferant, dubia nonnulla circa statum iuridicum missionum sibi commissarum proposuerunt.

Itaque ad ea dubia removenda et tutam agendi normam generalem praebendam, Sacra Congregatio haec statuenda censuit:

1° Cum dioeceses huic Sacro Consilio subiectae tamquam missiones haberi debeant, permitti potest ut in eisdem aliqua pars territorii indivisa maneat, idest sine designatione limitum paroecialum.

2° Quae vero territorii partes limitatae iam sunt vel limitari in posterum contingat ad normam can. 216, eae nomine paroeciae veniunt; at eisdem applicantur ea quoque quae de quasi-paroeciis peculiariter statuta sunt.

3° Facultas specialis autem Episcopis missionum fit nominandi regulares ad paroecias cum idonei ad talia beneficia sacerdotes e clero saeculari omnino deficiant.

4° Episcopis Indiarum Orientalium vero liceat in proximo conventu Madraspatano, collatis consiliis cum Rmo Delegato Apostolico, determinare, quaenam territorii partes propriae cuiusque dioecesis haberi

[1] *Acta Ap. Sedis*, XII (1920), 331-333. In the following this will be referred as "Instruction, 25 July, 1920."

debeant ut iam sufficienter divisae ad normam can. 216, adhibita in posterum, pro novis paroeciis erigendis, forma in instructione huius S. Congregationis de Propaganda Fide, diei 25 iulii 1920, praescripta (cfr. *Acta Apost. Sedis*, an. XII, n. VIII, pag. 331).

Quae omnia SS. Dominus Noster Benedictus Div. Prov. PP. XV, in audientia diei 2 decembris infrascripto S. C. Cardinali Praefecto impertita, confirmare atque rata habere dignatus est.

Datum Romae ex aedibus S. Congregationis de Propaganda Fide, die 9 decembris anno 1920.

G. M. CARD. VAN ROSSUM, *Praefectus.*

L. S. C. Laurenti, *Secretarius.*

With the Code and these two pronouncements as a guide, one must distinguish (1) parishes in the strict sense [3] (2) quasi-parishes [4] (3) territory not organized into parishes or quasi-parishes.[5]

1. *Parishes.* If a mission district develops very well, it is sometimes erected into a " diocese " with a residential bishop as its ordinary and immediate pastor (canon 334 § 1), although it remains under the jurisdiction of the Sacred Congregation for the Propagation of the Faith and in some respects it follows, not the common law of the Church, but rather that for missions. The divisions of such dioceses, with their own church and rector for the care of souls are not " quasi-parishes " as is usual in Vicariates and Prefectures, but " parishes ", which nevertheless are governed by the same rules as quasi-parishes.[6]

The rector of such a parish is a " pastor " in the strict sense of the word, though his special duties and rights are the same as those of a quasi-pastor. His incumbency is not merely *ad nutum*, but is endowed with the same stability as quasi-pastors, i. e., they are *amovibiles*.[7] Their removability does not mean that they can be removed according to the pleasure of the bishop, but that they enjoy the same lesser stability as removable pastors under the common law; [8] consequently they

[2] *Acta Ap. Sedis*, XIII (1921), 17-18. In the following this will be referred to as " Decree, 9 December, 1920."

[3] Decree, 9 December, 1920, n. 2°.

[4] Canon 216 § 2 and 4; instruction, 25 July, 1920, n. 1-3.

[5] Canon 216 § 2; instruction, 25 July, 1920, n. 7.

[6] Decree, 9 December, 1920, n. 2°. Moreover, they are ecclesiastical benefices, just as quasi-parishes are, as will be pointed out below.

[7] Canon 454 § 4.

[8] Canon 454 § 2.

cannot be removed or transferred except in the manner that removable pastors under the common law of the Church can be removed. In particular they can be removed for the good of the mission for the causes enumerated in canon 2147 only according to the process for the removal of removable pastors.[9]

In the transfer of a pastor of a parish in a missionary diocese the rules for the transfer of removable pastors laid down in canons 2162-2167 apply.[10]

Since these missionaries are " pastors " in the strict sense, they obtain their parishes *in titulum*, i. e., they are not mere delegates or assistants of the bishop, but they hold and administer the parish and exercise the care of souls in their own name, though under the authority of the bishop.[11] In his own parish functions reserved to the pastor (canon 462) belong to him by own right; just as any other pastor he assists and delegates other priests to assist at marriages (canon 1095);[12] he is bound to fulfill all the obligations of pastor, except that he need not apply the *Missa pro populo* on all the days enumerated in canon 339 but only those in canon 306,[13] since the peculiar regulations for quasi-parishes and consequently for quasi-pastors apply here.[14]

2. QUASI-PARISHES. Only *Dioceses* may be divided into " parishes "; *Vicariates* and *Prefectures Apostolic* are to be divided into " quasi-parishes ".[15] The Sacred Congregation for the Propagation of the Faith has declared that Vicariates and Prefectures Apostolic should be divided into such quasi-parishes, not precipitously or inconsiderately indeed, but where the good of souls as well as the necessary means warrant it; it is not at all necessary that the entire Vicariate or Prefecture be so divided, but only those parts where evangelization has advanced to promise well for the future should be divided into quasi-parishes.[16]

[9] Canons 2157-2161; G. Vromant, *Ius Missionariorum*, tomus II: *De Personis*, (Louvain: Museum Lessianum, 1929), n. 250-252. Cf. E. Suarez, *De Remotione Parochorum*, (Rome, 1931), n. 91 last paragraph.

[10] Vromant, *De Personis*, n. 265; Suarez, De Remotione Parochorum, n. 111.

[11] Canon 451 § 1. Cf. Vermeersch-Creusen, *Epitome Iuris Canonici*, (5 ed., Mechlin: H. Dessain, 1933), I, n. 534.

[12] " Annotationes ", *Periodica*, X, 203, 304.

[13] Canon 466. Cf. " Annotationes ", *Periodica*, X, 304.

[14] Decree, 9 December, 1920, n. 2.

[15] Canon 216 § 2 and 4.

[16] Instruction, 25 July 1920, n. 1-3.

Once the quasi-parish is thus erected its rector, known as quasi-pastor, enjoys all the rights and duties of a pastor; in particular the quasi-parish is conferred upon the quasi-pastor *in titulum* so that he, just as a pastor, exercises the care of souls in his own name though under the authority of the Vicar or Prefect Apostolic.[17] The force of this is expressly asserted by the Sacred Congregation for the Propagation of the Faith in this that (a) as regards the celebration of marriage canons 1095 and 1096 apply, i. e., *ipso iure* the quasi-pastor is empowered to assist at marriages and to delegate other priests to assist, whereas missionaries in sections of a Vicariate or Prefecture Apostolic which have not yet been erected into quasi-parishes are to be likened to assistants of the Vicar or Prefect Apostolic and can therefore receive general *delegation* to assist validly and licitly at marriages; [18] (b) all churches, chapels or oratories within the limits of the quasi-parish are " subsidiary " and remain dependent upon it unless they have been exempted from the care of the quasi-pastor in conformity with canon 464.[19]

Nay, more, the quasi-parish is a benefice, for it is to be conferred and entered upon according to the rules laid down in canons 1443-1445 as ordained in canon 456 which the Sacred Congregation itself applies to quasi-parishes.[20]

Since the quasi-pastor enjoys all the rights of a removable [21] pastor, he cannot be removed or transferred from his quasi-parish except for the same reasons and in the same manner as a removable pastor. What was said above of pastors in a missionary diocese applies also to quasi-pastors in Vicariates or Prefectures Apostolic.[22]

3. TERRITORY WHICH IS NOT ASSIGNED TO A QUASI-PARISH. As was stated above, the Sacred Congregation for the Propagation of the Faith does not require that every part of a Vicariate

[17] Canon 451 § 1 and § 2 n. 1; the instruction, 25 July, 1920, n. 6; Vromant, *De Personis*, n. 241, 242, b; " Annotationes ", *Periodica*, XI, 203.

[18] Instruction, 25 July, 1920, n. 7. Cf. " Annotationes ", *Periodica*, X, 203.

[19] Instruction, 25 July, 1920, n. 8.

[20] Instruction, 25 July, 1920, n. 6, as also in n. 2, it applied the regulation of canon 1415 § 3 concerning the endowment of benefices to quasi-parishes. Cf. Vromant, *De Personis*, n. 237, N. B.

[21] Canon 454 §4.

[22] Cf. also E. Suarez, *De Remotione parochorum*, n. 91 C; n. 111; Vromant, *De Personis*, n. 250.

or Prefecture Apostolic be assigned to a quasi-parish; until the Christianization has advanced in a given section, the establishment of a quasi-parish there would not be prudent.[23] The missionaries assigned to such a section of a missionary Diocese, or of a Vicariate or Prefecture Apostolic, have no such title to their office as have pastors or quasi-pastors, but are in the words of the Sacred Congregation for the Propagation of the Faith " to be considered assistants of the Vicar or Prefect Apostolic, and consequently with the general permission granted by the Ordinary they assist validly and licitly at marriages," and they can be removed at the pleasure of the ordinary without any process whatsoever.

To return to our correspondent's inquiry: it is not correct to say that all the missionaries are nothing more than the Ordinary's curates. On the contrary pastors in missionary Dioceses and quasi-pastors in Vicariates or Prefectures Apostolic exercise their ministry with the same title, i. e., in their own name though under the authority of their Ordinary, as pastors in Dioceses under the common law of the Church.

Neither is the tenure of their office so precarious as is insinuated by our inquirer. In reality the tenure of a pastor in a missionary Diocese as also that of a quasi-pastor is identical with the stability as a removable pastor and it is surrounded with the same safeguards as is that of a removable pastor in a diocese under the common law.

Missionaries, however, who are not appointed to a parish or quasi-parish do not enjoy any such stability, but can be removed or transferred at the pleasure of the Ordinary, just as assistants in parishes under the common law, to whom they are likened.

The same holds goods for those missionaries who are assigned as assistants to a missionary pastor or quasi-pastor, even though by the authority of the Ordinary they should be given charge of some mission which is a part of the missionary parish or quasi-parish.

The above applies in its entirety to missionaries who are *secular* priests; it also applies to missionaries who are *religious* except as it regards the TENURE of office. The tenure of a

[23] Instruction, 25 July, 1920, n. 3. The same holds good for not erecting parishes in certain parts of missionary Dioceses.—Decree, 9 December, 1920, n. 1.

religious in a missionary parish or quasi-parish is entirely at the pleasure of the local Ordinary as well as of their religious superior, neither of whom is obliged to reveal the reasons for removal to the other, though they must justify their action before the Holy See upon demand. This is the rule for religious pastors (by whatever name they go) under the common law and applies also in missionary countries.[24]

VALENTINE T. SCHAAF, O.F.M.

[24] Canon 454 § 5: Cf. Vromant, *De Religiosis*, n. 251.

MISSA PRO POPULO IF PARISH BOUNDARIES ARE UNDEFINED.

Qu. Are pastors bound to make up for Masses not said because they sincerely believed that they had no parish boundaries, and that therefore they were not obliged to say the *Missa pro populo*?

Resp. There can be little doubt of the reality of the obligation of pastors in the United States to offer the Sacrifice of the Mass *pro populo* on the days stipulated in the Code of Canon Law. For all practical purposes this matter was settled inferentially by a letter of the Apostolic Delegate to the Bishops of the United States, 10 November, 1922.[1]

The question here submitted to the REVIEW concerns pastors who have omitted the Mass *pro populo* thinking they were not canonical pastors. Good faith is presumed. It is tempting to relieve these pastors of their obligation to celebrate the Masses omitted in good faith because they certainly did not intend to deprive their people of the graces obtained through the Holy Sacrifice. Yet the obligation itself results from the office of pastor. Good faith will preclude sin, but it will not fulfil an obligation. Hence it seems that the Masses omitted must be supplied in some way, or a commutation obtained.

The obligation to supply these Masses omitted can really be an extraordinary burden and one that can easily be a tremend-out hardship. The matter, however, should not rest unsettled. The pastor himself is not authorized to neglect further these Masses; neither can the Ordinary commute the obligation to

[1] For text, Cf. Bouscaren, *The Canon Law Digest*, pp. 150-151.

celebrate the Masses omitted. There remains, then, recourse to the Holy See for a commutation. This matter should be presented as soon as possible, explaining the case thoroughly. The good faith of the pastor who omitted the Mass *pro populo* should be indicated. The Ordinary of the diocese can propose the matter to the Holy See.

RIGHTS AND DUTIES OF PARISH ADMINISTRATOR.

Qu. Since the office of "Parish Administrator" is becoming an ordinary title of benefice in many dioceses, will the REVIEW kindly define his rights, privileges and obligations?

Some Ordinaries are content to believe that the Administrator has all the duties and obligations of a pastor, but no rights and that they are movable *ad nutum episcopi.* Consequently, many priests are serving long terms in office as administrator, while the bishop retains the title "Parochus ecclesiae SS. N. N." This seems to be contrary to law and custom.

Resp. The Code of Canon Law (C. 472, 1°) stipulates that a "vicarius oeconomus" be appointed by the Ordinary as soon as a parish becomes vacant. The "administrator of a parish" corresponds to this vicar. In law the title is in no sense permanent. When a parish becomes vacant, the administrator is named to hold office until the new pastor arrives and is instituted in his benefice. Sufficient remuneration is provided in law, but the entire proceeds of a benefice are not due to the administrator. In law the administrator is not a temporary pastor. He is essentially a vicar, even though the law provides for his jurisdiction and generally [1] compares the administrator to a pastor.

The rights and obligations of the administrator ("vicarius oeconomus") are considered in Canon 473. These are stated in a general way. The administrator enjoys the same rights and is bound by the same duties as a pastor in regard to the care of souls. It would take long and be tedious to consider every one of these rights and duties. They are stated in canons 451-470. The point to be emphasized is that the identity of rights and duties of administrators and pastors is limited to the care of souls. Therefore a "right" that would be personal cannot be claimed by the administrator. Again, he is not a pastor enjoy-

[1] Cf. can. 451, § 2, 2°.

ing a benefice: he is a vicar, compared indeed to a pastor, but essentially a temporary official. It follows, then, that the note of stability that attaches to the parochial office does not apply to the administrator. A pastor is not removable without a canonical cause.[2] An administrator is removable. No canonical cause is required, since the administrator is essentially a temorary official. The duration of his office is clearly stated in canon 472, 1°. According to this canon the administrator governs the parish during the vacancy. It would seem, then, that the office of administrator ceases of itself when the new pastor obtains his benefice. Not even a direct statement of the Ordinary is necessary to end the administrator's term of office.

All this is according to law. It is altogether another question whether or not an administrator should be retained in office for a long period of time. Obviously, the Code expects the appointment of a new pastor to a vacant parish within a reasonable time. Canon 458 provides for possible delay. It can scarcely be maintained in every instance that long delays are according to the law. But since the law leaves this matter to the prudent judgment of the Ordinary, it thereby establishes a presumption that must be followed. If the new pastor is not appointed within a short time, it must be presumed that the prudent judgment of the Ordinary demands further consideration of candidates, their qualifications, etc. This, again, is according to law and not a defence of every long-deferred appointment to a parochial benefice. Pastors are to be appointed as soon as possible. In the meantime an administrator governs the parish. He has the rights and duties of a pastor in regard to his office in the care of souls. But he has no personal claim on the parish, beyond his support. Neither can he claim canonical stability. Therefore, he is removable *ad nutum Ordinarii.*

INTERROGATION OF PENITENT IN CONFESSION.

Qu. John comes to confession and fails to accuse himself of a grievous sin known to the confessor outside the confessional. Is the confessor justified in asking John whether or not he is guilty of that particular sin?

[2] Cf. can. 454, § 1; 2147, § 1; 2157, § 1; 2163.

Resp. A confessor is bound under grave obligation to interrogate a penitent when he prudently judges it necessary for the integrity of the confession. The obligation urges whether the omission of a grievous sin be culpable or not.

In the case submitted the prudence of judgment will depend upon the source of the knowledge had outside the confessional.

If the confessor himself be an eye-witness to the sin, and be morally certain that the penitent has forgotten or is maliciously concealing the sin, there can scarce be a doubt about the obligation to interrogate about that particular sin.

If the confessor have his knowledge from others than the penitent, the obligation to interrogate more or less diligently and specifically will depend upon the greater or lesser reliability of the source of his knowledge. (Cf. Capello, *De Sacramentis*, Vol. II, Pars. I, No. 758 seq.—Sabetti-Barrett, *Com. Mor. Theol.*, No. 796 seq., Edit. 27, 1919.)

ANCIENT DEVOTION TO THE SACRED HEART.

To the Editor, THE ECCLESIASTICAL REVIEW.

In THE ECCLESIASTICAL REVIEW for June, on page 563, Father Moynahan writes: "In the eleventh and twelfth centuries are found the first real traces of devotion to the Sacred Heart, and the Benedictine or Cistercian monasteries were responsible for its introduction." It may be of interest to add that the devotion was also beloved of Carthusians from 1300 on, and that some of their contributions have been gathered and printed in convenient form under the title *Ancient Devotions to the Sacred Heart of Jesus by Carthusian Monks of the XIV-XVII Centuries* (London: Burns Oates and Washbourne, Ltd., 1926). The little book really gives more than the title-page promises, since it contains Dom Le Masson's *Week of the Sacred Heart*, which was printed at the Grande Chartreuse in 1694 and was taken by the Carthusians as an acceptation on the part of their order of the features which had been added during the seventeenth century to their own ancient devotion.

Your readers will also be pleased to be reminded that at least two of the South American republics, Ecuador and Colombia, have been consecrated to the Sacred Heart.

EDWIN RYAN.

Baltimore, Maryland.

WHY ARE CONTRACTING PARTIES MINISTERS IN MATRIMONY?

Qu. Why is it that the contracting parties are the ministers of the sacrament of Matrimony?

Resp. The basic reason why the contracting parties confer on each other the sacrament of Matrimony is that by divine institution the marital contract is identical with the sacrament. In other words, Christ did not *annex* a sacrament to the natural contract of marriage; but He made the natural contract itself (between two baptized persons) a sacrament. This doctrine is not indeed an article of faith; but it is theologically certain, and has frequently been taught authoritatively by the Church in legislative and doctrinal pronouncements—e. g. by Pope Pius IX (Denziger, 1766), Pope Leo XIII (id. 1854), the Code of Canon Law (Canon 1012). This doctrine, now explicitly taught and believed, was admitted implicitly even by the early Church in that it was always recognized that when two Christians are validly married they always receive the sacrament of Matrimony.

Now, since the contract is identical with the sacrament, the same persons who make the contract—that is, the parties entering marriage — also connect the sacrament, conferring it on each other.

GOD'S DECREES AND MAN'S FREEDOM.

Qu. In what sense can we say that God has decreed the time of each individual's death?

Resp. No adequate answer can be given to any question that concerns the profound mystery of the relation of God's eternal decrees to the free acts of human beings. In an attempt to throw some light on this baffling problem, Catholic scholars have taken positions that are radically divergent, some visualizing the Almighty as predetermining the human will to its every free act, and others viewing the efficacious activity of God as a merely concomitant assistance, not a premotion. A technical reply to the present question would necessarily be along the lines of one of these more general theories attempting to reconcile the divine decrees with human freedom, since both factors are involved in the matter of the length of the span of man's life. However, the following would seem to be the most practical method of

providing the ordinary person with a solution to the question proposed:

When we say that God has determined the moment of death for every human being, we do not mean that this divine decree has been passed irrespective of the individual's free acts, foreseen by the Almighty from all eternity. If a person leads an intemperate life or refuses to take the proper means of preserving his health, he is freely placing a cause from which his death will probably ensue sooner than if he safeguarded his physical well-being by temperance, proper medical attention, etc. It is absurd for a person to say: " The time of my death is set; nothing I can do will accelerate or postpone it ". The time of his death, is indeed set, but only in the sense that God foresees all his free actions, and knowing perfectly the laws and the forces that affect the body, perceive exactly when his death will take place.

A similar solution can be given to the objection: " God has decreed that I am to go either to heaven or to hell; therefore it makes no difference whether I lead a good or a bad life ". God has indeed determined the eternal destiny of each individual, but in the sense that He will mete out reward or punishment as a consequence of each one's good or evil deeds, foreseen by Him from all eternity. Therefore, it does make a great difference whether a person leads a good or a bad life, since his free actions will be the cause of his reward in heaven or of his punishment in hell.

In a word, just as a human being, notwithstanding the foreknowledge and the eternal decrees of God, can truly be the cause of his own reward or punishment, so too, notwithstanding the divine prevision and determination, he can truly be the cause of the prolongation or of the abbreviation of his own life.

ANYONE POSSESSING USE OF REASON CAN BAPTIZE.

Qu. Is it because of Church legislation that any one having the use of reason, even a lay person, can baptize?

Resp. It is by the law of Christ, and not merely by ecclesiastical legislation, that any person possessing the use of reason can validly administer the sacrament of Baptism. This is made known to us by Catholic tradition, the best interpreter of the laws of Christ. The Fourth Council of the Lateran in 1215

declared: " The sacrament of Baptism conferred by any one is of profit unto salvation " (Denzinger, n. 430). From the earliest centuries of the Christian era it was commonly recognized that any *Catholic man* can baptize validly; for a time there was some doubt whether the sacrament of regeneration can be given by a heretic, an unbaptized person or a woman, but gradually it was acknowledged that such persons are competent ministers of this sacrament. It must be noted that this gradual process does not signify that these various classes were empowered to baptize only in the course of time. It means that the clear and explicit knowledge of the truth that any one can baptize dawned on the Church only gradually. Evidently, in making this law Christ was motivated by the desire to extend as far as possible the opportunities of receiving this necessary sacrament.

It is to be remembered that a lay person can always baptize *validly*, but may not do so *licitly* except in case of necessity when no ordained minister can be had. (Connell, *De Sacramentis Ecclesiae*, n. 123.)

Qu. What is the basis of the spiritual relationship between a baptized person and his sponsors? Is this relationship of divine or of ecclesiastical origin?

Resp. It is only by Church legislation that there is a spiritual relationship between a baptized person and both the sponsors and the minister. The Church has established this relationship because of the analogy which exists between natural birth and the supernatural birth to grace conferred by Baptism (cf. John 3: 5). Now, just as those who coöperate in the natural birth of a human being acquire by that very fact a relation of parenthood toward him, so those who coöperate toward a person's spiritual birth—the minister and the sponsors—acquire thereby a spiritual relationship toward that person. And by ecclesiastical law this spiritual parenthood constitutes an impediment to marriage just as natural parenthood does by the law of nature. In both cases the basis of the impediment is the reverence that near relatives should have toward one another—a reverence which would be diminished by marital relations. It is to be noted that there is also a spiritual relationship arising from Confirmation between the person confirmed and the sponsor, but this does not constitute an impediment to marriage. (Wernz-Vidal, *Jus Matrimoniale*, n. 391—*Codex Jur. Can.*, can. 797, 1079.)

Ecclesiastical Library Table

FRENCH ACTIVITY IN THE BIBLICAL FIELD.

One of the most remarkable changes in recent times is the amazing output among the French of books dealing with various Biblical subjects. Whereas the Germans continue their slow, steady progress forward, the French seem suddenly to have become " Bible-conscious " over a wide range, and among a large group of savants. And if the books that are pouring from the press are not so scientific as those from Germany, the reason lies not in the lack of scientific men—of whom France is blessed with an abundance — but rather in the deliberate attempt at popularization of topics that formerly belonged almost exclusively to men of special training.

Of the newer publications we may cite first of all two treatments of the Psalms, that of L. Desnoyers,[1] and that of Jean Calès, S.J.[2] The former work was already in the hands of a Paris publisher as early as 1928, but owing to the death of the author a few months later in the same year, the publication was not effected until 1935. The work was begun during the World War with perhaps no definite intention of anything more than a desire to study more deeply the Psalms of suffering for personal solace; but from this quiet beginning the author was drawn further and further toward a complete commentary by the increasing appeal of the Psalms themselves. Something of this personal interest and love breathes through the exceptionally fine French translation (from the original Hebrew) which is the only text given in the work. Each psalm has its proper introduction in which the contents and general character of the psalm are indicated. Brief notes on obscure passages are added at the bottom of the page. A general introduction of nearly a hundred pages touches upon the various elements which form the background of the Psalter milieu—God's Names, His attributes, the moral, political, and liturgical life of the people, their aspirations, etc. A special section of the introduction is given to a study of Nature in the Psalms. On all points of doctrine

[1] *Les Psaumes.* Traduction rythmée d'après l'hébreu. Desclée, Paris. 1935.
[2] *Livre des Psaumes traduit et commenté.* Beauchesne, Paris. 1936. 2 vols.

the author is in accord with the best Catholic tradition, but one is disappointed with the narrowness of his treatment of the Messianic tradition in the Psalter. While the author separates the Messianic psalms into those that are directly and those that are only indirectly Messianic, he includes among the latter several psalms which are generally conceded to be directly Messianic—notably Ps. 2, 21, 71.

The second work, that of Father Calès, is almost twice the size of Desnoyers' commentary, and is more ambitious in its scope. In fact, a mere enumeration of those included within its scope —priests, religious, seminarists, university students, intelligent laity—indicates that it is too ambitious. There are two translations given, one in French and the other in Latin; and if the French falls short of the smooth-flowing lines of Desnoyers, the Latin translation bids fair to be recognized as far and away the best of modern times. Though basing his translation on the Hebrew, the author is at pains not to alter the Vulgate, save where it seems absolutely necessary. If it had no other merit, the work would still be worth every cent of its purchase price. But it forms a fine complement to Desnoyers, delving more deeply into textual difficulties, giving fuller commentary on the individual psalms, acting as a corrective on the Messianic content of the psalms, and in general approaching more closely to a definite scientific treatment of the whole subject matter.

In passing, we might mention a German work, *Das Buch des Psalmen*, by Dr. Heinrich Herkenne, one of the Bonnbibel series, published in Bonn, 1936. As might be expected from one who has spent such arduous labor over a period of years in an endeavor to remove corruptions from the text, the book pays particular attention to textual criticism. Only a German translation is given, in accord with the general plan of the series of commentaries of which it forms a part. The author also includes in his introduction a comparison between the Babylonian religious lyrics and the Hebrew psalms, and aside from obvious similarities due to human nature's reactions to given circumstances, the Hebrew psalm is in a realm apart, unique in the world's literature.

All three authors are in substantial agreement on those points which touch the psalms as a whole. The titles affixed to various individual psalms, while admittedly not formal Scripture, never-

theless merit acceptance as authentic because of their antiquity, save where a known fact of history militates against them. The close of the collection of psalms, according to all three authors, cannot be placed later than the third century B. C., and it is confidently asserted—against the common Critical opinion—that no single psalm can with certainty be dated as late as Macchabaean times. While to David may not be assigned all the psalms which bear his name, he is nevertheless certainly the writer of a sufficient number to constitute him the chief author of the collection as a whole.

In the New Testament field, there is the publication, under the direction of L. Pirot, dean of the Theological Faculty of Lille, of the Four Gospels in *La Sainte Bible* series. Each Gospel, with a Latin text and a French translation from the original, has a separate commentator of distinguished merit. The First Gospel volume is by D. Buzy, S.C.J.; the commentary of St. Mark is by L. Pirot himself; L. Marchal is the author of St. Luke's commentary; and F.-M. Braun, O.P., handles St. John's. Over and above the solid exegetical and theological material to be expected of men of such recognized ability, the series is valuable as a compendium of the divergence in views on details in the Gospels which are open to discussion. Happily no particular effort was made to have the different authors agree on a definite opinion with respect to those points which are doctrinally of no serious moment. For instance, Father Buzy claims the existence of two Bethsaidas, one to the north of Lake Tiberias, the other on the west bank; Fathers Pirot and Braun admit only the first of these. Father Pirot judges that the description in the Synoptics of the driving of the sellers from the Temple refers to another event than that mentioned by St. John; but the other three authors hold that the Synoptics and St. John speak of the same event. Again, Father Marchal distinguishes the sinner in Luke 7: 37 from Mary Magdalen, and both of them from Mary of Bethany; Father Braun on the contrary identifies the first two, while holding that the sister of Martha was neither the sinner nor the woman of Magdala. A final point of disagreement among these authors will lead us to a discussion of a recent article in the *Revue Apologétique*: on the question of the number of visits paid by Christ to Nazareth during His public ministry, Fathers Pirot and Marchal hold that there were two, while Father Buzy admits but one.

The texts which refer to Christ's activity in Nazareth (Mt. 13: 54-58; Lk. 4: 14-30; Mk. 6: 1-6) are carefully examined by E. Levesque in the *Revue Apologétique* of January, 1937, in an article entitled "Les Visites de Jésus à Nazareth". In the combined narratives three distinct characteristics are noted: 1) a favorable reception, astonishment, admiration; 2) scandal and dissatisfaction; 3) the performance of some miracles (according to Mark, in the presence of the Apostles). According to the author these three characteristics indicate not one or two but three visits. The author notes that in verse 23 of St. Luke, there is the phrase "and He said", a phrase normally used by the Evangelist to denote a change of situation; hence there would seem to be a question of two visits in the narrative according to St. Luke, a suspicion strengthened by the absence in the earlier portion of it of any hostility, though the hostile note is clear in the second half. Secondly, in the first portion of the Lucan narrative there is no mention of the presence of the Apostles, and nothing said of any miracles; in the latter half, the author believes that the open hostility of the Jews would not have taken place had the Apostles been with Christ. Hence there seems to be a twofold visit to Nazareth, according to St. Luke, both of which must have occurred in the earlier days of the public ministry, since the Apostles were regularly present during the latter half of that ministry. The second visit cannot be the second or mid-ministry visit postulated by those writers who admit two visits to Nazareth; and the reason lies in St. John (4: 43-45) who notes that Christ gave testimony that a prophet hath no honor in his own country, and is received by the people who had witnessed His activities on the festival day in Jerusalem. The times of this witnessing is the earlier ministry of Christ; nevertheless it is mentioned in the second half of St. Luke's narrative. Hence there appears to be a visit mentioned by St. Matthew and by St. Mark which is not recorded by St. Luke, a visit in the middle of Christ's ministry in which some miracles were performed and during which the Apostles were present. This third visit, according to Levesque, forms the basis of the narrative of the two who mention it, and details proper to the other two visits are interspersed without regard to the time of their occurrence. The time of the second of the three visits is given without more definiteness than a short time or a few

weeks after the first trip of Christ to His home city. On the whole, the author seems to place too implicit a trust on the argument from silence.

The final volume of the *Manuel d'Etudes Biblique* by Abbé Lusseau and Abbé Collomb has appeared,[3] though, as its title indicates—*Introduction Générale*—it is in reality the first of the entire series which comprises the following volumes: Vol. I—Introduction Générale; Vol. II—Les Livres Historiques de l'A.T.; Vol. III, part I—Les Livres Didactiques; part II—Les Livres Prophetiques; Vol. IV—Les Saints Evangiles; Vol. V—part I, Les Actes des Apôtres, Les Grandes Epitres de S. Paul; part II, Les dernières Epitres de S. Paul. Les Epitres Catholiques. L'Apocalypse. The present volume treats of the questions of inspiration, inerrancy, hermeneutics, history of the canons and of the sacred texts, and embraces both the old and New Testaments. The completed work is monumental in scope, and though it follows mainly along the lines of the usual introductions, its treatment of the various subjects included in such manuals is broader and fuller. Its bibliographies alone are of immense value, but they are but one of many virtues which make of the collection as a whole the most complete, the most informative, and the most completely documented introduction of the present day. As with all works of this nature, one may disagree with this or that conclusion,[4] might desire more information on certain points, and less on others, but it must be admitted that considering the elements of personal preference and the limits of space alloted, the authors have moved through the incalculably vast amount of material at their disposal with a minimum of personal preference, and have produced a Manual acceptable everywhere throughout the Catholic world of Biblical research.

Among the Reviews. G. Pecorara contributes an interesting article on the use of the word " manere " in St. John's Gospel, in the March-April issue of *Divus Thomas.* The writer notes that the word is used sixty-seven times by St. John, forty times in the Gospel narrative alone, whereas elsewhere it is used

[3] Paris, Téqui. 1936.

[4] Cf., for instance, Father Connell's remark in this REVIEW, September, 1936.

throughout the New Testament only fifty times, and in the Synoptics but twelve times. In general the use of the word involves St. John's doctrine of " unio mystica Deum inter et homines ". In particular the author notes three distinct shades of meaning:

1. *Manere in sermone.* The text employed for exemplication is that in c. 8: 31: If you continue in my word, you shall be my disciples indeed. Here there is question not merely of the observation of Christ's words, but of faithful, persevering protection of and adherence to Christ's word.

2. *Manere in Christo.* The doctrine involved in this phrase is brought out in various places in St. John's Gospel, as for instance in the allegory of the Vine (c. 15), in the sacerdotal prayer at the Last Supper (c. 17), and in the promise of the Eucharist (c. 6). Remaining in Christ has a twofold aspect: from our point of view it requires faith and charity; from the point of view of Christ, it consists in His remaining in us by grace. By faith, as noted above, we guard and adhere to the words of Christ; but by charity we are united not with the words of Christ, but with the Divine Master Himself, and form one with Him. And He on His part pours into the soul the grace which becomes a " fountain . . . springing up into life everlasting " (4: 14).

3. *Manere in Deo.* In this nuance the doctrine of mystical union with Christ finds its necessary complement in union with the Holy Trinity. The indwelling of the Father is clear in I John, 4: 12-16; of the Son, in John 14: 21; of the Holy Ghost, in 14: 16. The same chapter also notes the indwelling of the Father and the Son, in verse 23.

Father A. M. Vitti, S.J., in the March *Civiltà Cattolica*, examines the date of St. Paul's conversion, in an article entitled ' L'anno della conversione di S. Paolo ' (pp. 385-394). His conclusion is that the conversion took place in 36 A. D. Prominent in his argumentation are the domineering character of Pilate, the latter's departure from office between the Pasch of 36 and the beginning of 37, and the existence of a persecution of Christians instigated by Jewish religious authority. Prior to 36 the Jews would scarcely have been permitted to exercise authority in such an open way under the governorship of Pilate;

that seems certain from what is known of that character. Hence Pilate was not in power. And we know historically that he was in Rome early in 37 A.D., and out of office. We have therefore the year 36 A. D., as the earliest at which St. Paul's conversion could have occurred. As a " terminus ad quem " we have the contact with Aretas, mentioned in 2 Cor. 2: 32 with reference to St. Paul's escape from Damascus. Aretas had had pretensions to power over Damascus from the moment of the death of Tiberias (37 A. D.), and was certainly in power at the time of the escape. But he died in 40 A. D. Consequently St. Paul's conversion cannot be later than this last date. In fact it must have occurred at least three years previously, as the reading of Acts 9: 19-31, in conjunction with Gal. 1: 17-21, indicates that the escape occurred three years after his conversion. Since the presence of Pilate as governor is against any date prior to 36 A. D. for the conversion, we are left with only two possibilities, 36 A. D., or 37 A. D.

In order to obtain greater precision, Father Vitti introduces a discussion of certain visits of St. Paul to Jerusalem. He distinguishes three as pertinent to the problem: one already noted above, and mentioned in Acts 9; a second in 45 A. D. which was the fourth year of Claudius, and the date of the famine noted in Acts 11: 27-30; the third, " after fourteen years ", mentioned in Gal. 2: 1, and Acts 15: 2. It is the third visit which is important in fixing the date of the conversion. From Jerusalem, after this visit, St. Paul went off on his second great voyage, which brought him to Corinth (Acts 15: 30—18: 2), where he met certain Jews but recently come from Italy; they had been expelled by Claudius. Now this expulsion occurred, as we know from secular sources, in the ninth year of Claudius, that is to say, between January 49 A. D. and January 50 A. D. These fugitives from Rome, if we allow for the slow manner of travel of the period, would have arrived at Corinth in the early part of 50 A. D., and St. Paul meets them soon after their arrival. Hence the expression " fourteen years after ", which can refer only to the time of his conversion or to the time of his flight from Damascus (three years after his conversion), must refer to the time of his conversion since if we refer them to the flight, the conversion must be put seventeen years earlier than 50 A. D., and hence to a period when Pilate was still in power.

This being impossible because of previous considerations, the year 50 A. D. is fourteen years after the conversion, which is to say that the conversion occurred in 36 A. D.

In the April *Revue Apologétique*, P. M. Périer in his article: "Les Races humaines prehistoriques," offers three hypotheses as possible harmonizations of scientific discoveries with the Biblical data on the origin and propagation of the human race. The first hypothesis, and the safest from the viewpoint both of Scripture and definitely known facts, is to consider the fossil remains of certain human races as degenerates rather than primitives. Both primitives and degenerates could be considered as having their common origin in Adam and Eve who, enriched by God in a special way, failed to retain their prerogatives. Certain types, such as the Homo Neanderthalensis, would be degenerates from the primitive intelligence.

The second hypothesis is to consider the fossil remains as morphologically close to man but not human. From the point of view of religion there is no difficulty in the possibility of God creating a type of being of which the term and full development would be man. But while certain scientists admit that the Neanderthal man is without intelligence, many others hold that he is intelligent at least to some degree.

The third hypothesis is to consider the existence of a pre-Adamite race, which was created in a state of pure nature, but which became wholly extinct either before the creation of Adam and Eve, or at least at the time of the Deluge. If it remained on earth until the time of the Deluge (according to the author) many passages in the early part of the Old Testament could receive a much simpler explanation than is possible otherwise (with reference chiefly to the expression "sons of *men*"). From science there would be little or no opposition, but on the point of view of theology, particularly with respect to the existence of a human race distinct from the Adamite down to the Deluge, the hypothesis seems to be too much fraught with possibilities of danger for the author. Hence he inclines definitely toward the first hypothesis as the safest from both scientific and doctrinal angles.

In closing, we call attention to a fascinating book by the noted archeologist Sir Leonard Wooley, entitled *Abraham*. It

is an extremely interesting reconstruction of the background of Abraham, based on the archeological discoveries resulting from the excavations undertaken in Ur. An eminent archeologist, intimately and personally connected with the excavation of the Chaldean site, the author has painted with masterly strokes a vivid, concrete reality which will be of great help to the Biblical student interested in the milieu from which Abraham rose. If Sir Leonard had but kept himself within the bounds of fact throughout his construction of the patriarch's background, we might finish our comment here. But unfortunately he chose to rise to the realm of imagination pure and simple in his treatment of the origin of the Hebrew religion, and a word of criticism is in order. With absolutely no facts to sustain his flight, and many facts to oppose it, he pictures the beginnings of monotheism somewhat in this way: In Ur, Abraham, like the other dwellers of the region, had two types of gods—a family god, or " Penates," and the gods of the region; in moving from Ur to Haran, he would of necessity have to drop the regional deities because of opposition in Haran; at the same time he was disinclined to accept the gods of the new region; hence he would be forced to sustain his faith on the god of his own private home. This god eventually followed him to Canaan and became the God of the Hebrews. Hence monotheism not only was not a primitive notion, but was not divine in a real sense, and merely the accidental result of a change of country! Even as an archeologist Sir Leonard Wooley should know that one of the commonest phenomena in the polytheistic life of the ancient East was the incorporation of foreign gods in local pantheons; Abraham would have had no difficulty whatever in worshipping the gods of Ur at Haran. We prefer the author as an archeologist: in that field he is an expert. When he begins to dabble in religion, however, he is the merest novice. Authority in one line does not give him the power of being infallible in others.

FRANCIS X. PEIRCE, S.J.

Woodstock, Maryland.

Book Reviews

INTERRACIAL JUSTICE. A Study of the Catholic Doctrine of Race Relations. By John LaFarge, S.J. New York: The America Press. 1937. Pp. xii+226.

THE 10TH MAN. By Edward F. Murphy. Philadelphia: The Dolphin Press. 1937. Pp. 257.

The almost simultaneous appearance of these two books, so different in type yet so one in meaning, marks an epoch in the evolution of a genuinely Catholic mind on the vexing race question. The fact that these books have been published shows two things: first, that the general mind has reached a point where the problems set forth can hope for fair discussion; and second, that there is great need to publicize more widely the realities of the existing situation and the principles and possible lines of action which are necessary for reaching a settlement on the basis of justice and peace.

Father LaFarge states the case in its entirety, as a lawyer presents a brief. Without flower of language or ornament of style, he drives home arguments that are irresistible. When he says (p. 141): "Experience shows that the more the negro is treated as a normal human being, the more normal—between the two patterns of timidity and aggressiveness—is his behavior," he states the whole case. This is the sum of the philosophy and psychology involved. But Father Murphy has brought out a number of things, heart-throbs, burning passions, loving kindnesses, bursts of zeal and tales of woe, of the kind that are not dreamt of in philosophy. He has the human touch, the feel of the hand which has grasped the hand of the negro and out of the sheer necessities of the sharing with him a common lot has gotten into the heart that lies back of the negro mind. He has set before the white man a picture that will sting him; his gorge will rise; but if he follows through, and clings to the burning words, both pro and con, to the very end, omitting not a syllable and letting no detail escape him, he will say, "Whatever be the drama of the tale, here is a stituation, vivid yet real, which, unless a remedy is quickly found, will result in a dreadful addition to the class struggle which at any time may break out in strife."

Citing authorities such as Reuter, Weatherford, and Father Schmidt, it is shown by Father LaFarge that "race is a myth". But the effects of race prejudice are no myth. What Father Murphy portrays in word-pictures that fairly throb with life, Father LaFarge sets down in the less emotional but solidly factual way of science. "Among the rights of the negro," he says (p. 94), "is protection against mob

violence or lynching." Compare these simple direct words with "A Test of Faith" (Ch. XV in *The Tenth Man*) and you will understand why both these books were needed at the present moment.

The most sorrowful side of the whole picture (and here the two writers are near to each other both in thought and in expression) is that of the handicaps of the negro as he struggles to keep alive his faith in the Catholic Church and to spread this Faith among his fellows. From the days when the Holy Ghost Fathers opened a church for negroes in Philadelphia, or when the early missionaries labored for the slaves of Maryland and Louisiana; from the foundation of the Oblates of Providence to the ever-growing work of the Josephites, the Church has carried on the combat; but difficulties such as beset the efforts of St. Paul, among her own children and in arousing the clergy to the true nature and vast extent of the problem, have been encountered on every side. At the Council of the Vatican, the Sulpician, Bishop Verot, pleaded for the negro; he urged his needs as the most pressing issue confronting the Church. Gradually, a sense of duty is coming to life among the priests; religious orders, hitherto inactive, are vigorously entering the field. A clergy drawn from the ranks of the negro is making headway. The younger seminarians everywhere look with enthusiasm on the prospect of mission work among the people. Books such as these, of Father LaFarge and Father Murphy, will help to swell this rising current into a rushing torrent. We have here not only the question, but the answer: the only answer. Any priest with a spark of missionary zeal or a breath of charity left within him will not be able to put down these books till he has mastered the one and struck his breast in penitential fury over the other.

SPURS TO CONVERSION. By Edward M. Betowski. Preface by the Most Rev. Francis Noll. New York: Benziger Brothers. 1937. Pp. xx+356.

The professor of homiletics at Dunwoodie has produced an interesting book of sermons. Interest enough might be evoked by the striking blue and buff jacket design of Ade Bethune, that talented young artist of the newer modes, well known to readers of the *Catholic Worker*; the stark solidity of her St. Paul, gasping in a blinding flame of light, arrests attention.

Father Betowski's book has an interest more than cover-deep. His introduction sets a high and very intelligent standard. In it the author feels constrained to defend himself from the charge of a frank, though one may suppose friendly, critic, and to defend his very title, especially the word "Spurs". This same objection may flash into the mind of the casual reader. If so, let his reservations be dispelled at

once for a "spur" to Father Betowski does not denote "violence, physical force, and the assent of stripes which was denounced by St. Gregory the Great" (xii). The writer's spurs would accelerate conversions—of sinners, of devout souls, of non-Catholics.

Uninteresting as may at first appear Father Betowski's division (he begins with the First Sunday of Advent, makes the full swing of the liturgical year, draws to a close with the Last Sunday after Pentecost), this well-worn arrangement in his hands brings its own peculiar savor, its own distinctive qualities and interest. The distinguished professor strikes out on a twofold path under each day treated. For instance, his first Sunday of Advent has two sub-titles: Solid Instruction and Shadows. The first part is factual, stressing the solidity of instruction needed, deploring the prevalent doctrine of speed in teaching converts. The second is a sermon, based on a text, the shadows being the death-house at Sing-Sing; our own flesh a little house of clay, Dismas, patron of the doomed. So he proceeds throughout, quietly, sensibly, rich in imagination drawn not from hackneyed and antiquated spiritual books, but from the books Shakespeare found sermons in—his own soul, our daily experience.

Father Betowski's book therefore is a "spur". Alive, vibrant, thoroughly abreast of twentieth century ways of looking at things, the volume stands for much more than sermons to be clipped and pasted. He has set us an example. We shall all do well to be spurred on by him to timeliness in preaching, originality born of our own thoughts and inventiveness, daring to leave the yellowed leaves of dead tomes for the fresh and pulsating ways of the Christian life.

VOCATION TO THE PRIESTHOOD. By the Most Reverend William Stockums. Translated from the German by the Rev. Joseph W. Grundner. B. Herder Co. 1937. Pp. 268.

Of the many works on vocation that have appeared since the now famous controversy stirred the hearts and minds of theological and ascetical writers, and brought the subject under closer scrutiny, the present volume is doctrinally one of the soundest and sanest. In fact, for a time it seemed that the author would succeed in establishing a lasting peace between the contending parties. Greater, then, is the pity that he failed, since he had well in hand all the elements required for the final solution of the problem.

Controversy is usually the result of undue stress placed on one point of a discussion to the detriment of others, and it endures so long as that false situation is maintained. Truth will out only when the proper balance is once more restored. It was so easy for our author to accomplish just this, that one wonders how he missed his chance.

He need only to have omitted or, better still, to have changed the wording of some eight pages (29-36), and victory would have been his. In these few pages he keeps up the illusion that the adherents of the attraction theory and the following of Canon Lahitton are hopelessly at odds, whereas all the rest of the book goes to show that they are both substantially right and consequently in fairly close agreement, with, however, slight exaggerations on both sides. Here, likewise, he attributes to Father Branchereau and the Sulpicians what they have consistently and explicitly denied; namely, that the *attrait* alone suffices and gives a formal right to orders, independently of the call of the Ordinary (*cf.* Branchereau, *De la Vocation Sacerdotale*, pp. 268-269), and that the *attrait* is essentially a thing of the emotions rather than of sound reason (*idem.*, pp. 223-242). Elsewhere, however, our author accepts all that Father Branchereau says about the need and importance of a strong attraction or reasoned liking for the priesthood, and borrows largely from him.

It is true to say that Branchereau dealt almost exclusively with the divine or internal vocation, whereas Lahitton considered only the canonical or external call, and that Branchereau probably over-emphasized the *attrait*, whereas Lahitton under-estimated it. The fact is, and all the Roman documents since 1912 bearing on vocation are witness to it, that both an internal vocation, or a God-given attraction to a priestly life, and an external, or canonical call by the Ordinary, are required if a man is eventually to find his way to holy orders. That Bishop Stockums recognized and understood so clearly this twofold aspect of vocation constitutes his real contribution to the problem or priestly vocation.

For the rest, he follows surprisingly closely the path laid out by Branchereau, and deals adequately with such pertinent questions as seminarian types, the signs of vocation, right and wrong intentions, inner inclination (*attrait*) to the priesthood, freedom of choice, intellectual, moral and physical fitness. In the final chapter the author takes up the question of clerical celibacy and sketches its historical development, exact meaning, merits, advantages, and difficulties. These pages will be welcome to those who are frequently called upon to explain this important measure of ecclesiastical discipline to a generation largely reared in the philosophy of so-called self-expression.

PSYCHOLOGY. By Paul J. Glenn, Ph.D. St. Louis, B. Herder Book Co. Pp. viii+391.

The subject of this book and its general objective are perhaps, more accurately indicated in its sub-title, "A Class Manual in the Philosophy of Organic and Rational Life." The style is in the extremely

simple, clear, and orderly manner of the author's other manuals in logic, criteriology, ethics, and history of philosophy.

This volume is designed to fill the need for an entirely philosophical consideration of life and mind, occasioned by the frequent separation of empirical psychology as a department distinct from philosophy in many of our colleges. This means that the philosopher's consideration of life and mind presupposes the student's understanding of the empirical data, and concentrates on metaphysical problems, such as the ultimate nature of life, particularly in relation to the non-living; the character of distinctions among living forms, the origin of species; the ultimate nature of human life, the simple, spiritual substantial character of the human soul, its freedom, immortality and origin by creation. These are the topics of which Dr. Glenn treats in his characteristically exact manner. Reference to the empirical data is quite incidental, and then simply for the sake of arguments of a philosophical character.

There is no doubt as to the definite need of a manual of this type. We have, then, to appraise the success of the undertaking. In the preface the author says he anticipates " the favorite line of the casual reviewer: ' *there is nothing new in this book* '. Why, then has it been allowed to come to light? Because novelty of subject matter is not particularly valuable in a text book. . . . In some cases this book may awaken desire for wider and deeper studies in philosophical psychology and so may lead the student who uses it to those splendid and mighty works before which this little volume takes its reverent stand as a page at the feet of royalty." In the face of such complete humility it is very difficult to be critical. Perhaps the student might get the notion that the whole thing is so simple, so settled that further perusal is not necessary. Even in an elementary text book, should there not be some inkling of the *status questionis?* Is it simply sufficient to repeat the position of ages ago without designing to offer so much as a single footnote on the data of the immediate past and present which might possibly compel some change even on some minor philosophical attitude. Surely, for example, the recent investigation upon the gene, the virus, the chromosome, must have some bearing on our views of the nature and origin of life. These topics are not so much as hinted. Generally the impression is one of complete finality. Short shift is made of the opposition, though it is more generally ignored.

This may seem like an unfair criticism in view of the author's announced intention. The question then may be as to whether such an intention or objective is advisable; whether, in the light of its acknowledged achievement, a false impression that something like a demonstrated conclusion on the nature of life not only now is in possession of the philosopher but was in his possession long ago.

Perhaps the author will say that his text is supposed to be supplemented by the teacher's comments on current data. Used in that manner, of course, the manual can be made into an entirely satisfactory text book. It would appear, however, that the text book writer has some obligations along the line of indicating the trend of this current data himself. His appraisal of this latter is just what makes his text book serviceable and noteworthy.

CASUS CONSCIENTIAE DE PRAECIPUIS HUIUS AETATIS VITIIS EORUMQUE REMEDIIS. By P. Franciscus Ter Haar, C.SS.R. Romae: Marietti. 1936. Pp. vii+201.

Among the Redemptorist Fathers who contine to follow the lead of the Prince of Moral Theologians, Saint Alphonsus, Father Franciscus Ter Haar ranks very high and any one reading his latest work will readily accord him this merited distinction. If it be true that casuistry will always be a favorite method of rendering theological truth practical, it is eminently so when a man of practical mind sets about to solve problems that are characteristic of our age and civilization.

Unbelief, blasphemy, pollution, conjugal onanism and injustice are the five vices that our author believes crucial for our time, and on some moral aspects of which not all priests are of one mind. The first section of this book is devoted to cases concerning the requisite disposition for the reception of the Sacrament of Penance; the second, to the particular evils mentioned. The author's treatment of the new method of periodic continency among married people seems to us very good. There is a wise distinction made between the use and the abuse of the method, the author maintaining that the difficulties and dangers of the system have been very much exaggerated when compared to the advantages that can be expected from it for the conservation and increase of faith and morals. This strikes us as particularily reassuring when pessimistic pastors, reckoning quantity rather than quality, tell us that the Church loses " many " because of her firm stand on the question of birth prevention.

This work is a brave attempt to look ugly facts in the face, and it adds considerably to Father Ter Haar's already well-merited reputation as author of *De Occasionariis et Recidivis* (1927). It likewise serves as a companion volume to his *Casus Conscientiae de Praecipuis huius aetatis peccandi occasionibus* (1934). Confessors, preachers and teachers of moral theology will welcome this newest addition to the author's works.

DIVERSITY IN HOLINESS. By the Reverend R. H. J. Steuart, S.J. New York: Sheed & Ward. 1937. Pp. vii+221.

In this materialistic age the word " holiness " throws a scare into many. It seems to awaken the consciences of all who know that they are supposed to strive for it and are miserably conscious of failing to do so. Father Steuart in his book dispels our fears, by showing that there is no need of failure. From the numberless human beings who were successful in holiness he has chosen a dozen for his study. Seven of them are canonized saints and the rest are men and women who were noted for outstanding holiness. They are not picked at random but selected to cover a large variety in character, temperament, sex, circumstances, time, and place.

Would you say that a dirty, ragged tramp has anything in common with a dignified, ascetical-looking bishop? Or that a humble little seamstress of the nineteenth century is identical with a noble lady of Genoa of the fifteenth? Father Steuart not only says this—he proves his point. The theme that we all are one in Christ is ever and again brought out in each of his engaging portraits. It doesn't matter in what day or age one lives—Christ is the pattern for all ages and all men. The English word " holy " derives from the same root as its homophone " wholly ": it suggests that not to be holy is to be unfinished, incomplete, to have failed, and that the saint is nothing more exceptional than a " whole man "—what our Lord commanded us all to be, " ' Be ye therefore perfect (complete) as your Heavenly Father is perfect,' seeing this impossible ideal before us in order that we might never rest satisfied that we have reached the limit of perfection that is required of us." And that is what the author strives to show in these brief essays: holy people of the world are just " complete ".

It must be said with some regret that the book will probably appeal only to the clergy and religious; for, though ostensibly written with the purpose of making clear to the people that sanctity is within the grasp of all men, the tone of the volume is far above the average, even above the less than well-educated. Very many sentences are involved, complicated, and the superabundance of parenthetical remarks indicate that the author himself seemed conscious of lack of clarity in his statements. Certainly not more than a few paragraphs can be read at a time if one is to get the solid spiritual nourishment which is found beneath big words and a style that irks and tires the reader.

Mother Julian of Norwich, St. Francis de Sales, Brother Lawrence, St. Benedict Joseph Labré, The Holy Man of Hours, St. Catherine of Genoa, Marie-Eustelle Harpain, St. Teresa of Lisieux, Abbé Huvelin, St. Bernadette Soubirous, St. John-Baptist Vianney (Curé d'Ars), and St. Ignatius Loyola are the members of Christ whom the author studies.

Father Steuart neatly sums up their identity-in-diversity thus: "God is in all His creation as the voice of the singer is in his song, and in like manner is the Christ-life in the life of all His saints."

MODESTY—A Psychological Study of Its Instinctive Character. By J. de La Vaissière, S.J. Translated by the Rev. Sidney A. Raemers, Ed.M., Ph.D. St. Louis, Mo.: B. Herder Book Co. 1937. Pp. v+163.

The first edition of La Vaissière's book was exhausted within the brief space of one month. This is evidence of the favor with which the French original was received by European scholars. It is to be hoped that Dr. Raemers's excellent translation will be received with the same favor in the English-speaking world. The book is the first scientific treatise on the subject of modesty. Of the importance of modesty there can be no doubt since it represents a curbing influence of the sex instinct. The subject is of particular importance in our day, for we must agree with Steele: "When modesty ceases to be the chief ornament of one sex, and the integrity of the other, society is upon a wrong basis." It is no less important than the subject be treated from the viewpoint of Catholic philosophy in order to offset such false interpretations of modesty as are given, for instance, by Diderot, who defines it as "A moral mutilation, one of those conventional stupidities which are set aside in poverty and sickness." The well-known educationist F. W. Foerster says pertinently: "To-day, unfortunately, there is a very widespread notion that a sense of shame is an obsolete survival of a past dark age, a thing derived from some ancient superstition as to the evil nature of the sex functions . . . what they erroneously call the 'Christian doctrine of the sinfulness of the sex instinct'!" To speak of modesty, among moderns, is to invite sarcasm and ridicule.

Hence the importance of the present volume, which deals with modesty in a thoroughly scientific way. The author shows that true science and the psychology of the Catholic Church agree. La Vaissière proves conclusively that all sincere and well-informed psychologists, from the greatest to the smallest, have no hesitation in declaring that not one law of their science contradicts the psychology of the Catholic Church. Dugas, in a letter to his friend Ribot, once wrote that in a sense Catholics are the greatest psychologists because their work is to mould and fashion souls.

One of the most useful sections of the present book is Chapter VI, where the author shows practically how example, play, and esthetic education should be used to develop the instinct of modesty.

While insisting rightly on the importance of preserving the sense of modesty, the author seems to have misunderstood the encyclical letter on the Christian Education of Youth with regard to the subject of sex instruction. The author disapproves of giving sex instruction even privately to adolescents and would give sex information only after what is described as " an exceptional and unfortunate incident ". This would seem to imply that the young person must first taste of sin before his elders risk to give him God's aspect of sex. Sufficient evidence has been adduced by Catholic authors, for instance by Kirsch (*Sex Education and Training in Chastity*) and McCarthy (*Training of the Adolescent*), to prove how essential it is in our day that the necessary sex information be given to our young people by the proper authorities at the proper time. It is significant that the author's bibliography fails to list these important books.

GRACE AND THE SACRAMENTS. By the Reverend Clement Crock. Joseph F. Wagner, Inc., New York City. 1936. Pp. x+293.

The practical value of a book of sermons would seem to depend chiefly on the adaptability of the discourses by the average preacher to the average audience. Despite the extensive embrace of modern educational facilities, most of our people can be effectively impressed only by the simplest language and logic. Moreover, Catholic truths, in so far as they are mysteries, are not so much to be understood as they are to be appreciated. We can, even with the help of theological metaphysics, only approach the former; whereas, even without that help, we can attain the latter.

The author of *Grace and the Sacraments*, apparently with this in mind, seems to have intended a treatment between the simplicity of the catechism and the science of the theological manual. His success is evident, and the sincerity of his efforts, as seen from the very varied bibliography, is noteworthy. As a sequel to his earlier work, *The Commandments in Sermons*, the subject matter follows as aptly as the supernatural follows the natural order, and at the same time provides that all too rare, but so very essential portion of our preaching, doctrinal instruction. Too many of our talks from the pulpit are mere pietistic pratings about what should be done and how it should be done. The more basic problem, the problem of doctrinal, not devotional sermons, is why it should be done. It is only as a consequence of belief that behavior can be cultivated.

From these two standpoints alone, we can heartily recommend Father Crock's book. The language, though frequently suitable for maturer minds, is ordinarily adapted to the typical congregation. It is especially pleasant to find the emphasis and extent of the treatment

of the Eucharist. The chapters on Confirmation also deserves mention, in that there is brought out the too frequently ignored importance of this sacrament. A chapter on Vocations is likewise happily included.

Finally, though otherwise consistently complete, the treatise on Marriage, suffers a major flaw by the absence of any reference to the present, and very problematic evil of birth prevention. As a practice which strikes at the very primary purpose of Matrimony, its mention should not be omitted, *especially* in a doctrinal discussion.

THE MYSTERY OF THE CHURCH. By Humbert Clérissac, O.P. Preface by Jacques Maritain. New York: Sheed & Ward. 1937. Pp. xxx+144.

This slender volume comes before the public from the pen of an anonymous translator, having appeared originally in French. The judicious and Thomistic Jacques Maritain writes a warm preface of some twenty-odd pages, following which the work of Father Clérissac himself begins. An initial chapter, not numbered with the rest, bears the title " Preliminaries ". Following this are nine numbered chapters that seem to fall into something like a threefold division: 1. the Church in the Mind of God (c. I); 2. Christ in the Church and the Church in Christ (c. II); 3. the Personality and Hieratic Life of the Church, the Gift of Prophecy in the Church, the Thebaid and the City, the Mission and the Spirit, the Maternity and Suzerainty of the Church, finally a series of manuscript notes on the Feasts of the Mystery of the Church (c. III-IX).

Who is the author? From M. Maritain's preface we learn the Humbert Clérissac (1864-1914), born at Rocomador, France, on the feast-day of Saint Teresa of Avila; studied with the Jesuits at Avignon, read Lacordaire's *Life of St. Dominic*, which moved him to join that Spanish saint's international Order at Sierra in Switzerland; studied under its direction at Rijckholt, Holland, where he was professed in 1882. A preacher in France and at Rome and Florence in Italy, as well as in London, he found time to be a devoted visitor to the monastery of Solesmes. To the world at large it may be interesting that it was Father Clérissac who received Ernest Psichari into the Church in 1913. Though the date of Humbert Clérissac's death might suggest a more tragic end, the fact is that he died in bed the night of 15-16 November, 1914, not on the battlefields of Flanders.

Father Clérissac seems to have been a finished *conférencier*. Hence his work would appear to be addressed especially to priests and seminarians, religious and those laymen quite familiar with the liturgy and with liturgical texts. " The people who read books . . . at least it is

certain that they will read this book," says the publishers' blurb. Yet one wonders whether intelligent laymen in America to-day stand altogether prepared for what the author gives us: such sweeping generalizations, such paradoxical statements, so many esoteric-sounding assertions. Evidently this is a book meant only for the few even among those whose knowledge of dogmatic and mystical theology rather surpasses the general run of Catholics.

Latin texts, unfortunately, are not always translated, though the translator has usually been faithful about this. Scripture as quoted in the English has a strange ring not familiar to the reader of the Douai at times, though one should not perhaps make too much of this. The reviewer however found the transitions singularly abrupt, and recoiled a little at seeing Newman's name on the same page and in the same context as that of a man " of great sensibility " who endows his artistic work " with subtle exigencies and febrile impulses."

So much of the book is paradoxically true, however, that it would be ungenerous to stress minor faults or real ambiguities. The bishop, busied about many things very often, is thus paradoxically described: " The Bishop, supremely the man of the Church, is also supremely and in full right the Theologian." " Outside Christ there is no salvation," agreeably paraphrases a standard statement of doctrine; so also do we see anew certain historical facts in this turn: " . . . the source of our civilizations is always a baptistery." Again, " the Christian life is a song."

Other striking sayings seem less happy. Schisms and heresies " are like the fragmentary losses that flash off from the planets," we are told; and weary millions of Christians rise from their ashes to point at Michael Caerularius, Martin Luther, John Calvin, Henry VIII. " In the Old Testament She (the Church) is Patriarchal," is an assertion that does not ring very true. One wonders too whether Father Clérissac would have written, " There is no mysticism outside the Church," had the work of Louis Massignon been before him; Massignon shows an appreciation for Arabian mysticism.

Perhaps what difficulties there are for one reader rise from the very thing that Plato feared: it is a passage cited by the writer. " Once written, the book circulates both amongst those who are alien to its spirit and amongst those who are competent. It has not the cunning to speak only to the right persons and it cannot defend itself." Yet quite in agreement with Father Clérissac one closes the book recalling his words: " No maternity is comparable to that of the Church for nobility, fecundity, tenderness and strength."

THE SPIRITUAL LIFE. By the Very Rev. Adolphe Tanquerey, S.S. Translated by Rev. H. Branderis. Revised edition. Desclée & Co., Tournai, Belgium. Pp. 771.

The author of this work all too modestly disclaimed any pretensions to offer an exhaustive treatise on the spiritual life; he chose rather to style it " an outline which may serve as the basis for a deeper study ". In point of fact, however, the book is the one of the most complete treatments of the entire field of ascetical and mystical theology in the English language.

To bring the manifold questions and aspects of spiritual living into book form could not have been an easy undertaking. It required the experience of one who had already won eminent success in the difficult task of text-book writing. But, whereas in things dogmatic and moral Father Tanquerey had many models, it was quite otherwise with ascetic theology, the science of the spiritual life.

There are, of course, innumerable books, ancient and modern, on Christian spirituality, but most of them were written less for instruction than for edification. Very few of them can with any justice be called text books. As a theological science, or a methodical study of the entire field of the spiritual life, asceticism has lagged far behind the related sciences of dogma and moral. Hence it is that Father Tanquerey appears here in the rôle of a pioneer, marking out a path for others who may have the courage to follow and, possibly, to broaden his tracks.

It was the author's conviction that dogma is the foundation of ascetical theology, and that consequently an exposition, however cursory, of what God has done and still does for us is the most efficacious motive of all true devotion. Hence he decided to restate briefly the truths of faith on which the structure of the spiritual life rests. This part of the book is therefore primarily doctrinal in character, and aims at bringing out the fact that Christian perfection is the logical outgrowth of dogmas, particularly of the central doctrine of the Incarnation. It is, however, also practical, since a vivid realization of the truths of faith is the strongest incentive to earnest and steady efforts toward the correction of personal faults and the acquisition of virtues.

The book divides itself naturally into two parts. The first developes the practical conclusions which logically flow from revealed truths, and the general means of reaching perfection. Here we find such important topics as the duty incumbent upon all Christians in general, but especially upon religious and priests, of tending toward perfection, and the means, interior and exterior, by which perfection is to be sought. Under interior means the author places: the desire for perfection, the knowledge of God and of self, conformity to God's will,

and prayer. Under exterior means of perfection he presents; spiritual direction, a rule of life, spiritual readings and conferences, and the sanctification of social relations.

In the second part the author seeks to adapt the general principles explained in the first part to the individual needs of souls, taking account not only of their peculiar characters, their various attractions and their diverse callings, but also of the degree of perfection they have so far attained. In this part of his work Father Tanquerey aims at rendering service not only to the reader himself, but also and especially to confessors and directors in their difficult and sometimes delicate work of guiding souls along the way that leads to God. In other words, we have here explained to us in simple and yet scientific terms the *Three Ways* which generous souls usually traverse in their endeavor to become one with God.

It is worthy of note that Father Tanquerey develops the teachings commonly received in the Church, and that he gives but little space to controverted questions. There are, as we know, various schools of spirituality, but not all seem to realize, or else they fail in practice to remember, that the more discriminating writers in all of them are of one mind on everything that is of real importance for the guidance of souls. If at times the author shows a certain preference for the spirituality of the French school of the seventeenth century, a spirituality based solidly on the writings of St. Paul and St. John, he nevertheless shows a sincere esteem for all the other schools, borrows largely from them, and strives always to stress their points of agreement rather than their minor differences.

The book was written chiefly for priests and seminarians, but it has found an enthusiastic welcome among religious of every order, whether for men or for women. Where at least an élite among the laity does some serious reading on things spiritual, Father Tanquerey's *Spiritual Life* has become something like a spiritual almanac. It has been translated into six different languages, with several others in preparation.

A bibliography of extraordinary thoroughness runs through some forty-eight pages in small type. The authors consulted are listed in their chronological order. They are arranged methodically and, beginning with the Middle Ages, grouped according to schools of mysticism.

A mere glance at the table of contents and the long alphabetical index will quickly convince priests that they can use this book to great advantage for the preparation of instructive sermons, for their own meditations, and for conferences or even complete retreats to religious. The book cannot be too highly recommended.

DIE HEILIGE SCHRIFT FUR DAS LEBEN ERKLART (Herders Bibelkommentar). Band XI, 2: Matthaus und Markus. By Willibald Lauck. B. Herder Book Co., St. Louis, Mo. 1936. Pp. xii+331.

This is Volume XI, Part II of the *Freiburger Bibel*, edited by Edmund Kalt (the Old Testament) and Willibald Lauck (the New Testament) and published under the general title, *Herders Bibelkommentar: Die Schrift für das Leben erklärt.* It contains the Gospel according to St. Matthew, Chapter 21 to the end and that of St. Mark. The book adheres closely to the general plan of the projected commentary, which is to make the treasures of the Bible better available for preaching, catechizing and ascetical instruction. The whole work aims to be eminently practical and for that reason avoids the trappings of a strictly scientific commentary, although sacrificing nothing of solid scholarship. Theoretical discussions are avoided as much as possible, and only what contributes to a practical understanding and use of the Word of God is included in the explanation of the text. Quotations are restricted to the Scriptures and to other volumes of the commentary. These objectives have been very well achieved by Professor Lauck.

The text of the work is presented in a readable arrangement as befits a practical commentary. The text of the Gospel is given in pericopes, each of which has its appropriate heading in large type to indicate the contents. The commentary in each case follows immediately after the Biblical text, and is set off from it by being printed in Gothic type. Marginal notes locate the commentary to the particular verses. The translation of the Biblical text, which is very well done from the original, is clear, exact and fluent. It does full justice to the original and makes the words of the Evangelists live in their original vigor and beauty.

The best feature of the work is the commentary. In it the text of the Gospels is explained in clear, simple and adequate language. The explanation follows the literal sense, and is soundly practical and conservative. The author, as the editor of the New Testament series, sets a high standard for his coworkers. He shows himself thoroughly familiar with the findings of the best modern Scripture scholarship, and consistently employs them to the best advantage. The life and preaching of Jesus are set off against the background of New Testament times so clearly that the reader is readily projected into the land and day of the Gospel. At the same time, the many practical reflexions of the commentary bring the teaching and example of Christ from the distant past to the present and make them valid for

modern life. This splendid feature of the work should help to stimulate the use and study of the Gospels.

To discuss the work in detail is impossible. There must necessarily be a variety of opinion as to what constitutes a "practical commentary" and how it should be written. Some features of the work will not appeal to all readers, but Professor Lauck has unquestionably succeeded in producing a fine practical commentary.

DE ALMA SOCIA CHRISTI MEDIATORIS. By C. Friethoff, O.P. Institutum Pontificium Internationale Angelicum: Rome. 1936. Pp. viii+232.

Cardinal Schuster, speaking recently at the celebration of the centenary of the apparition of Our Lady of Caravagio, said some beautiful things about the intercession of the Blessed Mother. "It has always been the custom of Catholics, in times of doubt and fear," he said, "to seek strength through the intercession of the Queen of Heaven. Mary has received the office of Dispenser of Graces so that she might aid weak and bewildered man. It is our hope that she will avert the trials and calamities that are now threatening the world."

Perhaps theologians feel that their science should follow the lead of popular devotion. At any rate, theological works on Mary are increasing in number, just as rapidly as piety to the Blessed Virgin is growing in intensity. Many of these works are remarkable. Let it be said in praise of Fr. Friethoff that he has produced a very readable book in a field where distinction is becoming increasingly more difficult to obtain.

De Alma Socia Christi Mediatoris is made up of theological lectures given to the author's students in the International Pontifical University of the Angelicum, Rome. As he states in the preface, however, Fr. Friethoff kept in mind the needs and tastes of the clergy in general. His treatise contains two parts. The first concerns Mary as the universal cause of man's salvation. This section treats of the mediation, satisfaction, merit, and sacrifice of the Blessed Mother. The second part deals with the application by Mary of the fruits of the Redemption, and explains the doctrine of Mary as Dispenser of Graces. The Blessed Virgin's titles to glory are first established by arguments drawn from theological sources, and then explained at great length.

The reviewer cannot refrain from calling attention to Fr. Friethoff's treatment of the work of Dr. L. Drewniak. Dr. Drewniak's dissertation, accepted by the University of Breslau, bears the title: *Die mariologische Deutung von Gen. 3, 15 in der Väterzeit*, Breslau, 1934. Theologians throughout the world have acknowledged the importance

of this work. The dissertation shows that the text: "I will put enmity between thee and the woman . . . ", was explained by only a very small number of the Fathers as referring to Mary's personal sanctity. This text, regarded by modern theologians as the best Scriptural argument in favor of the Immaculate Conception of the Blessed Virgin Mary, was practically unknown as such by the great majority of the Fathers. Fr. Friethoff calls Drewniak's work and its results a *tonus peregrinus* in theology. The Dominican theologian points out that Drewniak should have distinguished between two aspects of Catholic Tradition, viz. the *teaching of the Church* and the *writings of the Fathers*. The mere title of Drewniak's work should be sufficient reason for judging that such a distinction was as far from the scope of Drewniak's dissertation as Rome is from Breslau. It would seem that Fr. Friethoff's work would only gain in value by the omission of the unfair criticism on pp. 49-50.

Many theological works speak of Mary as *Virgo Sacerdos*. The author points out that this title may never be applied to Mary in its proper sense. Passages, like the one where St. Bernard speaks of the Blessed Mother as *Sacerdos Summa*, must be properly explained. Devotion to Mary, as *Priest*, is of course not tolerated by the Holy Office.

Fr. Friethoff's care in avoiding anything like emotional gush, and his preservation of the *juste milieu* in controverted questions, make him an authority whom one may follow without fear of doctrinal error or exaggeration. The teacher of theology will find lucid explanations of various aspects of Mary's mediatorship, but will probably wish that more Patristic texts had been incorporated.

Book Notes

With the Catholic Church standing out as the most formidable representative of religion, her history is gradually becoming the object of more intensive and extensive study on the part of prospective converts as well as critics. It is well, then, for Catholic young men and women to possess a deeper knowledge of the many vicissitudes of the Church's existence. To facilitate the acquisition of the knowledge the Rev. Dr. Sidney A. Raemers has compiled an abbreviated history of the Church based upon his translation of Dom Poulet's detailed and exhaustive work (*Church History*).

Unencumbered by the labored details of the more scholarly work, yet enjoying its prestige, Dr. Raemers' *Church History* reviews the Church's long life briefly and briskly, although the opening paragraphs covering the well-known apostolic adventures, make heavy reading. In spite of the many divisions and subdivisions so characteristic of a text book, the author has managed to maintain a lively movement and a close continuity of thought and action which will appeal to the twentieth century mind. The numerous word-pictures and even more numerous plate-pictures make the book attractive both to the mind and to the eye. The brightness of the smooth-surfaced pages and the lightness of the smooth sentences are themselves sufficient to rouse and sustain the eagerness of the reading student, who very rarely will have occasion to regret that the author has sacrificed clarity for conciseness.

This *Church History* is well adapted for schools of higher education, although it was primarily written for pupils of more modest mental attainments. Seminarians, in particular, will welcome this volume more warmly than their regular bulky texts merely because of its simplicity and directness. (B. Herder Book Co., St. Louis, Mo.; pp. xi + 564.)

For those who do not read French, a very adequate translation of Father Garriguet's *La Vierge Marie* has been published by M. H. Gill & Son, Ltd., Dublin. The book is titled *Mary: A Study of the Mother of God,* and the translating and editing has been done by Father Canice, O.M.Cap. Its popularity is attested by the fact that three printings have been made within two months. Father Garriguet's study of the Blessed Virgin is so well known that there is no need to say more than that the translation is adequate.

In 1890, Dr. Heinrich Günter, Professor at the University of Munich, began a systematic study of the Holy Roman Empire after its transfer from Byzantium to Western Europe. The result of that study appears in *Das deutsche Mittelalter.* (St. Louis, B. Herder Book Co.) The first volume (a second is to be published in the near future) is concerned with the golden period of the Middle Ages in Germany, the tenth to the twelfth century.

Careful and painstaking scholarship has gone into the book, and the publishers have coöperated by furnishing eight plates, illustrating the art and architecture of the period, and ten line maps, showing the varying political divisions. Dr. Günter's book will be welcomed by students of medieval history and will be a "must" for college librarians.

The Way of the Cross, as a private devotion, is becoming increasingly popular in our American churches. Although no set form of prayer or meditation is required to gain the indulgence, many Catholics prefer to have the assistance of a manual, and frequently they ask the parish priest to recommend such a book of devotion. In answer to this no priest need feel any hesitancy in recommending *The Royal Road of the Holy Cross* by Abbé Jean Robin and translated by M. R. Glover (New York, P. J. Kennedy & Sons). The volume contains seven different methods: four considered through the heart of the Blessed Virgin, and three with our own love and confidence in God as their *motif.* The book is a bit expensive for such a manual, but the presswork and general format are better than ordinary.

There are of course numerous methods of the Way of the Cross most of which appear in pamphlet form. The two latest to appear are *The Stations of the Way of the Cross* (Paterson, N.J. St. Anthony's Guild), which is a bit exaggerated in its expressions of devotion and

purpose of amendment, and *The Way of the Cross*, by the Rev. Raymond J. O'Brien (St. Louis, The Queen's Work), which is short and direct, but also somewhat extravagant in expression.

Outstanding among the many articles in fascicle six of *Dictionnaire de Spiritualité* (Paris, Gabriel Beauchesne et Ses Fils), which completes the first volume of this splendid work, is one of nearly a hundred columns in length devoted to the biographies of saints from antiquity to modern days. It is contributed by experts in various fields and periods. Father E. Longpré has contributed seventy-five columns on St. Bonaventure and his doctrine on spirituality. Another outstanding article is that on the apocryphal works attributed to the same saint.

This first volume covers the letters A and B. A table of articles is included, and a very attractive list it is. The first volume gives splendid promise for those to follow.

Hermann Muckermann's latest book (*Von den sieben Sakramenten.* Herder & Co., Freiburg im Breisgau. 1936. Pp. 181.) is a sequel to a recently published book of sermons. Popular throughout it reveals that the eminent biologist has gifts of expression similar to those of his two famous brothers.

The order followed in the discussion of each sacrament is: first, proof of the existence of the sacrament from Scripture; then illustrations of the sacrament treated from the field of biology followed by applications of the doctrine to modern problems.

Proofs from Scripture occupy the greater portion of each chapter. They are clear and thought-provoking. The biological illustrations center mostly on the continuity of life. The problems to which the doctrine of the sacraments is applied, are those of modern Germany. Thus, in treating of Extreme Unction, the problem of immortality looms large. The Christian idea of immortality, the author shows, has nothing in common with the Nazi dogma of the immortality of the Aryan strain. Heaven is as different from Valhalla as the latter place is different from Hell. Muckermann points out that human nature unconsciously reveals belief in the doctrine of immortality. At the moment of death, when the powers of the soul gradually diminish in strength, man's consciousness is carried back to childhood, which indicates a longing of the soul to return to God. Erasmus, who throughout his life, from early adolescence to old age, spoke Latin, said his last words in the Flemish vernacular, the language of his earliest years.

Lyell, the scientist, expressed the continuity of nature in the principle that the laws of the past are the laws of the present. Thus nature makes up a complete and constant whole. Muckermann makes much of this in his work by showing that the same continuity reigns in the supernatural order. Original sin is the cause of man's fallen state, the motive of the Redemption, and the reason for the sacramental system.

Despite its application of dogma to distinctly European questions, this work is worthy of serious study in as far as it is eloquent and full of unction.

Étienne Gilson, has written a very learned work concerning the theory of knowledge (*Le Realisme Methodique.* Pierre Téqui, Paris. Pp. 101). It is a book for the philosopher, guiding and counselling him, (against regard to) the danger of falling into the snares of Idealism.

Dream experiences, the facts of error, illusion, our increasing knowledge in regard to the physical and psychological conditions of knowledge, create objections for the philosopher, that are sometimes never adequately solved, and are always insidious.

Gilson describes the conditions under which a realistic theory of knowledge is possible, and shows where hidden pitfalls of idealism may be expected. He points out that idealism starts out with a postulate that becomes a real sophism when it changes to a dogmatic assertion. The point of departure of idealism has neither the evidence of an axiom nor the value of a principle. The very positing of the problem of knowledge implies some sort of realism, and by no means involves the assertion that the thinker is the cause of the objects of his thought.

As the Preface tells us, *Louis Veuillot d'après sa correspondance* is by an American nun, under the name of M. M. McDevitt. Indeed, it is of the greatest interest to see a volume of 418 pages written in French, in appreciation of a

French journalist of the past century. This Sister should be further complimented on her chosen subject, as Louis Veuillot is a totally unknown figure in the United States. This does not mean, however, that he is an author of no merit, but simply that he is too Catholic for most American audiences.

In one instance, Louis Veuillot had said "Pour connaitre tout mon travail il faudrait connaitre toute ma correspondance." The author, following the suggestion, took up the letters of Veuillot, and studied him as a man. His character, as brought out by this religious, is of great interest, for she shows him to be an outstanding layman, one who believed that Catholicity was not a form of life but a principle; she also singles him out as an outstanding journalist, even if he was a Catholic. Indeed, this study should be recommended to all interested in the history of prominent Catholic laymen. His story is divided into ten chapters. Each chapter takes up a special point of his life. As the "époux," the reader concludes with the author that he was exemplary; as a "papa," he was the inspiration of his children; as an "ami," because of the depth of his Christian beliefs, he held friendship on a very high plane. And the author states very truthfully, Veuillot was above all "un amant," and because of this he was an ideal husband, a marvelous father and a most sincere friend. These qualities are found in the man as such but, as we have said he was a journalist.

M.-M. McDevitt strives to give an appreciation of Veuillot's works, and she does so quite well. She points out seven of his qualities: "l'art, le tact, la courtoisie, l'intimité, la hauteur franche, la charité, l'humilité. These qualities are found in the writings of Veuillot and, up to the present, no one has pointed them out as clearly as does our author. The concluding chapter of this first volume deals with Veuillot as a "chrétien". As soon as one touches any of the works of Louis Veuillot he is impressed with the depth of the Christian principles with which they are imbued. M.-McDevitt in her study has tried to interpret the Christian feelings found in all of the works of Veuillot.

We are promised another volume, in which the author intends to treat Veuillot as "l'homme public". We trust that it will be on a par with this first part, for thus one will feel that Louis Veuillot has been so thoroughly analyzed that little remains to be said on the subject. The work is a real contribution to the French literary history of the nineteenth century, as well as to the history of journalism. (P. Lethielleux, Paris. 1935. Pp. 418.)

Many have expressed the desire to see a volume in which would be presented the meditations of St. John Eudes which were scattered among various works of the illustrious Saint. It is the aim of Ch. Lebrun to present these meditations in *Œuvres choisies de Saint Jean Eudes, Meditations.* They are divided into eleven different classes. First are the "Méditrations pour tous les jours de la semaine sur les mystères de Jésus." These are taken from the Saint's fifth part of the *Royaume de Jésus.* Next "Entretiens intérieurs de l'âme avec son Dieu." They are also taken from the *Royaume de Dieu.* Third, the meditations on humility, are a series of lectures which the Saint gave for his members. Fourth, meditations on our birth, baptism and death, are again taken from the *Royaume de Dieu.* Then come the meditations on "L'enfance admirable de la très Sainte Mère de Dieu," originally placed at the end of the Saint's book of the same name. The meditations on the Heart of Mary and the Heart of Jesus are taken from the Saint's book entitled *Cœur Admirable.* The Meditations "a l'usage des ecclésiastiques" come from the *Mémorial de la vie ecclésiastique.*

The book in hand is of importance to the student of the seventeenth century, as it gives a clear picture of spiritual life according to the Eudist school. It should also be welcomed by the members of the Eudist congregation, as well as by any priest, for Saint Jean Eudes is a great spiritual director. (P. Lethielleux, Paris. 1932.)

There have been many books published on the Ave Maria; there have been many commentaries on the Ave Maria; yet few can and do come up to the standard of *Grandeurs Mariales étudiées dans l'Ave Maria.* It is the unpublished works of a French author, edited by Mgr. Natalie Licari. The author with all simplicity brings forth his own personal reflexions, yet the reader feels the deep love with

which he was imbued, and he fills his readers with it. There are all told 554 short meditations. Just why they should have been numbered, we do not know, for this neither adds nor detracts from the volume. We feel certain that the book will enlighten many on the Blessed Virgin, that it will help many to understand the part Mary plays in our spiritual life, if we allow her; and finally that it will make Mary better known and loved. (Firme Marietti, Rome. 1934.)

The author does not intend *Jésus Lumière-Amour, l'Enfance* to be a scholarly bit of erudition, nor a literary piece of work. He merely wishes to present some simple contemplations of Evangelical truths, which would appeal to the intelligence but principally to the heart. As his volume deals principally with the childhood of Christ, Nazaire Faivre opens with the events preceeding the birth of Christ: the Precursor, St. Ann, the Immaculate Conception, the Annunciation, the Visitation, the Marriage of St. Joseph. What might be termed the second part of the book deals with the known events that took place between His birth and His entrance into public life.

As we read here we become fascinated with the person of Christ. The author shows that Jesus took a nature identical to ours, but one which was "intègre et libre de toute souillure". He destroyed nothing within that human nature; on the contrary, He elevated it. The glories of the resurrection will bring forth that glory which truly belonged to Him. The title contains the real lesson of the book, namely to enlighten and to make one love deeply. (P. Lethielleux, Paris. 1934.)

Another work of the Spanish Carmelite Father Chrysogonus appears in Latin: *Asceticae et Mysticae Summa* (Taurini: Marietti, Pp. viii + 470, 1936). The doctrine is substantially that of the author's illustrious forbears: Ss. John of the Cross and Teresa; but it is reduced to convenient text-book proportions. The method is quite traditional except that the writer follows the Threefold Way in both the section on asceticism and again in that on mysticism. An excellent historical summary of ascetico-mystical works is given and followed by an immense bibliography. The work is a fine addition to the priest's library of spiritual theology.

A slender volume is now issued as a supplement to the second volume of *Compendium Theologiae Moralis* iuxta methodium Joannis Petri Gury, S.J. This is the fifth edition and is revised by P. Thomas A. M. Iorio. (Neapoli: M. D'Auria, Typ., Pp. 275, 1936.) The work contains four treatises covering Censures, Prohibition of Books, Irregularities, and Indulgences.

Another book has come from the pen of Fr. Benedict Williamson, *Cecilia*, one of Saint Teresa's Little Legion. *Cecilia* is a thrilling story of heroic sanctity, related in part by little Cecilia herself, and for the rest the author is indebted to Father Gabriele, who was her spiritual director during the last years of her life and knew intimately all the secrets of her soul.

Cecilia served the Lord in gladness. Her life may be summed up in the words of Saint Paul, "as sorrowing, yet always rejoicing," for, like Saint Teresa, she turned all her sorrows into joys. In abandoning her will to the will of God she made her life an unceasing act of love to her Lord and Spouse. Her simplicity and deep spirituality permeate the book. (B. Herder Book Co., St. Louis, Mo. 1936. Pp. 185.)

R. P. Mertens' *Une martyre de quatorze ans, Anne Wang de Mai-Kia-Tchoang*, a beautifully illustrated little book will acquaint French-speaking children with the life of Ann Wang. It is the life of a Chinese girl of fourteen years old. The author, a missionary well acquainted with Chinese life, shows that the life of a Chinese girl differs much from that of the French or even the American girl. The life of Anne Wang should be of interest to the young as well as the grown-ups, as her cause has been taken to Rome for canonization. (P. Lethielleux, Paris; pp. 54.)

Books Received

THE CRUSADES. The World's Debate. By Hilaire Belloc. The Bruce Publishing Company, Wilwaukee, Wisconsin. 1937. Pp. x-331. Price, $3.00.

REALIZATION: A PHILOSOPHY OF POETRY. By the Reverend Hugh McCarron, S.J. Sheed & Ward, New York City. 1937. Pp. vi-179. Price, $1.75.

LIFE IN CHRIST. By Julius Tyciak. Translated by Basil Wrighton. Sheed & Ward, New York City. 1937. Pp. vii-157. Price, $1.75.

THOUGHTS ON THE GENTLE MASTER. By the Reverend J. E. Moffatt, S.J. Bruce Publishing Company, Milwaukee, Wisconsin. 1937. Pp. 80. Price, 50c.

DISCIPLINARY DECREES OF THE GENERAL COUNCILS. Text, Translation and Commentary by the Reverend H. J. Schroeder, O.P. B. Herder Book Co., St. Louis, Missouri. 1937. Pp. vii-669. Price, $6.00.

UNITED STATES CATHOLIC HISTORICAL SOCIETY HISTORICAL RECORDS AND STUDIES. Vol. 27. United States Catholic Historical Society, New York City. 1937. Pp. 263.

CHURCH MUSIC IN HISTORY AND PRACTICE. Studies in the Praise of God. By Winfred Douglass, Mus. D., Canon of Denver. Charles Scribner's Sons, New York City. 1937. Pp. xvi-311. Price, $3.00.

RELIGIOUS VACATION SCHOOL MANUAL. For teachers of Catholic Children who attend Public Schools. (Two volumes). A Course of Study for Grades 1 through IV and Grades V through VIII. Prepared by the Confraternity of Christian Doctrine, Washington, D.C. St. Anthony Guild Press, Paterson, N. J. 1937. Pp. (two volumes) 80. Price, 10c. each.

GOLDEN HOURS BEFORE THE BLESSED SACRAMENT. By the Reverend Father Laurence, O.D.C., St. Teresa's, Dublin, Ireland. 1935. Pp. 170. Price, 3/6.

JESUS CHRIST, THE DIVINE BRIDGE BUILDER. The Incarnation and the Redemption. By the Reverend Aloysius McDonough, C.P., D.D. The Paulist Press, New York City. 1937. Pp. 29. Price, 10c.

THEY FOUND SUCCESS. By the Reverend Daniel A. Lord, S.J. The Queen's Work, St. Louis, Missouri. 1937. Pp. 45. Price, 10c.

DISTRIBUTION: A MANIFESTO. By A. J. Penty. The Distributist League, London. 1927. Pp. 46. Price, 1 Shilling, *net*.

COMMUNISM OR DISTRIBUTISM. A Debate between Father Vincent McNabb, O.P., and Mr. John Strachey. The Distributist League, London, England. 1937. Pp. 44. Price, 1 Shilling, *net*.

ROME AND THE REVOLTED CHURCH. Vol. II of The Reformation, the Mass and the Priesthood. A Documented History with special reference to Anglican Orders. By Ernest C. Messenger, Ph.D., Louvain. Longmans, Green & Co., New York City. 1937. Pp. xix-772. Price, $10.50.

THE BLESSED VIRGIN'S CO-REDEMPTION VINDICATED. By the Reverend J. B. Carol, O.F.M., Tipografia del Collegio di S. Bonaventura. 1937. Pp. 30.

PAMPHLETS FROM THE CATHOLIC TRUTH SOCIETY, London, England:

Our Lady. By the Very Reverend Bede Jarrett, O.P. Pp. 48. *The Coronation Ceremonial*. By the Reverend H. Thurston, S.J., Pp. 22. *Queen O'Toole and Footsteps*. By M. E. Francis. Pp. 24. *The Persecution of the Church in Germany*. Encyclical of His Holiness Pope Pius XI. Pp. 36. *Animal Welfare*. By Dom Ambrose Agius, O.S.B. Pp. 24. *Atheistic Communism*. Encyclical of His Holiness Pope Pius XI. Pp. 52. The Catholic Truth Society, 38 Eccleston Square, London, S. W. 1, England. 1937. Price, twopence each.

DE FIDE. (Vol. 7, Praelectiones Scholasticae in Secundum Partem D. Thomae) Auctore, Petrus Lumbreras, O.P. Pontif. Institut. Internat. "Angelicum", Roma, Italia. 1937. Pp. xii-199. Prezzo, Lib. It. 12.

QUAESTIONES DE EMBRYOLOGIA ET DE STERILISATIONE QUAS IN UTILITATEM CLERI. Quaestiones Pastorales, II, Series Altera. Pater fr. Ben. H. Merkelbach, O.P., S. Theol. Mag. et Dr. La Pensee Catholique, Liege, Belgique. 1937. Pp. 109.

ACTA SECUNDI CONGRESSUS THOMISTIC INTERNATIONALIS. Invitante Academia R. S. Thomae Aquinatis. Romae, a die 23 ad 28 Novembris 1936 celebrati. Casa Editrice Marietti, Torino, Italia. 1937. Pp. 582. Prezzo, Lib. It. 25.

ECRITS ET PAROLES. Par Monsigneur Grente. Gabriel Beauchesne et ses Fils, Paris. 1937. Pp. 225.

LA VIE PECHERESSE. La Vie Morale D'Apres Saint Thomas D'Aquin, 5 serie. Par H. D. Noble, O.P. P. Lethielleux, Paris. 1937. Pp. 426. Prix, 24 fr.

CIRCULUS PHILOSOPHICUS, VOL. III, COSMOLOGIA. Auctore Caesare Carbone. Casa Editrice Marietti, Taurini, Italia. 1937. Pp. vii-624. Prezzo, Lib. It. 20.

L'HUMANISME CHRETIEN. Par Eugene Masure. Gabriel Beauchesne et Ses Fils, Paris. 1937. Pp. 330. Prix, 27 fr.

LA BASILICA DI SANTA MARIA ANTIQUA. (Publicazioni Della Universita Cattolica Del Sacro Cuore. Serie Quinta: Scienze Storiche, Vol. XIV. Casa Editrice Vita E. Pensiero, Milano, Italia. 1937. Pp. xv-417. Prezzo, Lire 30.

LE SENTIMENT RELIGIEUX Dans L'Humanité et Le Christianisme. Translated into French by Abbé Ph. Mazoyer from the German of Otto Karrer. Pp. viii-338. 8vo., paper. Paris, P. Lethielleux. Price, 20 fr.

OU EN EST ACTUELLEMENT L'AFFAIRE DE KONNERSREUTH? Lettre ouverte a Mgr. Teodorowicz. By Dr. J. Deutsch. Adaptation francaise de Ph. Mazoyer. Pp. 64. 8vo. paper. Paris, P. Lethielleux. Price, 8 fr.

THE PRINCESS POVERTY. A Dramatic Sketch by the Reverend Francis De Sales Gliebe, O.F.M. St. Anthony Guild Press, Paterson, N. J. 1937. Pp. 76. Price, 25c. per copy.

MY EUROPEAN DIARY. By the Reverend Daniel A. Lord, S.J. The Queen's Work, St. Louis, Missouri. 1936. Pp. 302. Price, $2.00.

THE NURSE'S MANUAL. Prepared, arranged and edited by the Reverend F. E. White and Rev. Sister M. Suitbertha, O.S.D. Catholic Book Publishing Company, New York City. 1937. Pp. 139. Price, $1.00.

PROBLEM ISLAND. By the Most Reverend Francis C. Kelley, D.D., Bishop of Oklahoma City and Tulsa. St. Anthony Guild Press, Paterson, N. J. 1937. Pp. 292. Price, $2.00.

PAMPHLETS OF THE PAULIST PRESS.

Visits to Theresa Neumann. By Elizabeth Marable Brennan, LL.D. Pp. 32. *God and His World.* By the Reverend Wilfred G. Hurley, C.S.P. Pp. 30. *The Tactics of Communism.* By the Right Reverend Monsignor Fulton J. Sheen, D.D. Pp. 24. *God and His Church.* By the Reverend Wilfred G. Hurley, C.S.P. Pp. 30. *God and His Own.* By the Reverend Wilfred G. Hurley, C.S.P. Pp. 30. *Spain's Struggle against Anarchism and Communism.* By the Reverend Genadius Diez, O.S.B., Pp. 24. *Jesus Christ, the Divine Bridge Builder. The Redemption and Incarnation.* By the Reverend Aloysius McDonough, C.P., D.D. Pp. 29. The Paulist Press, New York City. 1937. Price, 5c. per copy.

LES PERFECTIONS DIVINES. Extrait de l'ouvrage, Dieu, Son Existence et Sa Nature. Par P. Fr. R. Garrigou-Lagrange. G. Beauchesne et ses Fils, Paris, France. 1937. Pp. 314. Prix, 25 fr.

L'EVANGILE DU PAYSAN. Par Prosper Gerald. G. Beauchesne et ses Fils, Paris, France. 1937. Pp. 364. Prix, 18 fr.